THE

NEW-JERUSALEM MAGAZINE.

Vol. XII. JUNE, 1888. No. 6.

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SUPPLEMENT: Journal of the Massachusetts Association of the New-Jerusalem Church. 116th Meeting.

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
To Clergymen and Students in Theological Schools, 1.00 a Year.
To subscribers in Great Britain - - - - - 10 shillings a Year.
Clergymen " " " - - - - - 6 shillings a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents.

The Magazine is continued at end of subscription unless otherwise ordered.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:—Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - 5 shillings a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

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NEW-JERUSALEM MAGAZINE.

VOL. XII.—NEW SERIES.—No. 6.

JUNE, 1888.

THE LORD'S REDEEMING WORK.*

"These things have I spoken unto you that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."—JOHN xvi. 23.

These are the last words of the discourse of the Lord to His disciples, just before His work on earth was finished. The work which he had been doing for man's salvation was nearly completed. What He had done contributed in the fullest sense to man's eternal peace; and the instruction He gave was the great means by which the peace was to be secured. The words that He had spoken, properly received, would produce such a connection of men with Him, that they would have the peace He had been providing for them.

And what could more usefully engage our attention on this occasion than the contemplation of some of our Lord's teachings in regard to the work He has done to secure our peace? First, let us consider what is necessary in order that we may have peace.

The Lord is peace. As is said: "His name shall be called the Prince of peace."—ISA. ix. 6. Peace is an essential attribute of innocence. Innocence is harmlessness; harmlessness is unselfishness; and unselfishness in life is an active love of the good of others, and a putting forth all power in efforts to promote their good. It is to innocence thus devel-

* Preached before the Massachusetts Association, April 5, 1888.

oped, and only to this, that true peace, the Lord's peace, belongs. In the world spoken of in the text, and in which there is tribulation, in the plane of life in which we are, instead of innocence, harmlessness, there is the opposite spirit. The world in us is full of tendencies to pursue selfish ends. Men tend to seek primarily their own good, instead of causing their life to go forth in blessings to others. This sad condition of the world had come to its culmination when the Lord came. It is fitly described in the words of the prophecy of Isaiah: —

"How is the faithful city become a harlot? It was full of judgment; righteousness lodged in it, but now murderers. Thy silver is become dross, thy wine mixed with water; thy princes are rebellious and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come before them."

Then presently follows this: —

"I will turn my hand upon thee, and purely purge away thy dross and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called the city of righteousness, the faithful city." — Isa. i. 21–23, 25, 26.

Here we see first the lost condition of the world, and then that the Lord will cure the evil. But it is not said here, by what means. Later, however, in the same prophet, this is declared, and in the following language: —

"And I looked and there was none to help; and I wondered that there was none to uphold; therefore Mine own arm brought salvation unto me. . . . For I said: Surely they are My people, children that will not lie; so He became their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them." — Isa. lxiii. 5, 6, 9.

It is the Lord Who is here speaking; and we see from what is said, that the prince of this world could only be subdued, and that humanity could only be restored to its orderly condition, and could only be brought into a state of innocence,

by the Lord Himself. And how did He do this? He did it, as we are abundantly taught in Scripture and in the doctrine of the Church, by Himself assuming humanity in the world; in other words, by becoming flesh and dwelling among us. But how is this?

There was, before the Lord came into the world, a Divine and a Human. There was a Divine Human; but there was not a Human that was Divine in the world, on the plane of life where man is, until the Incarnation, and the glorification of the Human that was assumed.

What was the nature of this assumption of the Human? It will help us to understand this to bear in mind distinctly what it was assumed for. We read: "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." — JOHN iii. 17. "He did not come to destroy men's lives but to save them." — LUKE ix. 56. If He had come immediately forth on the plane of the world in the Divine glory and majesty, the world would have been condemned utterly and lost, not saved at all. He came to help men into the state of innocence and peace which had become utterly impossible to them. He came in the only way that could help without harming them; and this was a way in which, by entering into all their circumstances, He could meet all their difficulties, and give them aid in overcoming them. He came by birth of a human mother as had been foretold: "Unto us a child is born; unto us a son is given." — ISA. ix. 6. He was an infant, a child, and a youth. He advanced gradually through all the stages, "increased in wisdom and in stature and in favor with God and man." — LUKE ii. 52. As a man at every step He was putting off from the assumed nature, by conflict with it, whatever was not truly human, and putting on what was such in its place. He entered fully into the condition of men in the world, and did in Himself what needs to be done in them in order to their salvation. As was just quoted: "In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them."

Let us consider a moment somewhat more distinctly what

is involved in the Lord's coming in this manner into the world to save men. What is the relation of this Son born of a human mother in the world to the Divine Father, Whose actual only begotten Son He was?

One circumstance of a very marked character in the relation is, that He had a life most distinct from that of the Father. And that this statement may be seen to be true, it must be borne in mind that the Human before the Incarnation was distinct from the Divine. The Divine and the Divine Human are not identical. If they were identical there could be no union. But there is a Divine union between the Divine and the Human. And that there is this distinctness between the Lord and the Father we see in many of the Lord's declarations, as, for example in these: "Then answered Jesus and said unto them: Verily, verily I say unto you: The Son can do nothing of Himself but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." — JOHN v. 19. Then again: "I can of Mine own self do nothing; as I hear I judge; and My judgment is just; because I seek not Mine own will, but the will of the Father Who hath sent Me. If I bear witness of Myself, My witness is not true. There is another that beareth witness of Me; and I know that the witness that He witnesseth of Me is true." — Ib. 30–32. Nothing could make more clear the distinctness of the Lord in the humanity in the world from the Father, than these declarations.

From the fact of this distinctness we can see that the Lord in the Human was of Himself doing the works which, from His nearness to the Father, He saw it was the Divine nature to do; and that He saw clearly and unmistakably what was the will of the Father, because of himself in the Humanity, He did not seek His own will but the Father's. And because the Lord, distinct from the Father, on the plane of this world, saw and did the will of the Father, always did those things that pleased the Father, He made Humanity Divine on the plane of the world, made Humanity Divine with us where we are. And this Humanity, though most distinct from the Divinity, and farthest possible from identity with the Divin-

ity, is entirely one with it; so that now, where we are, in the world in which we are to have tribulation, since the Humanity was glorified, and since, in consequence, the Holy Spirit *is*, the whole Trinity is always most present to help and to save.

In regard to the consistency of this perfect distinctness with entire unity of person, we have an illustration in what is true of ourselves. There is a distinctness in us answering to that between the Father and Son, or between God and the Word that was made flesh. We have a will and an understanding. These are quite distinct from each other; for we can will differently from what we think, and can think differently from what we will. We can also will *as* we think and think *as* we will; but when we will as we think, and when we think as we will, the distinctness between the willing and thinking is not annulled but perfectly preserved in the union of the will and understanding. And this illustrates to us the fact that the distinctness between the Father and the Son, between God and the Word made flesh, between the Divine and the Human, is consistent with entire unity of person.

And it may be added that there is in us a threefold distinctness, while there is entire unity of person. There are in us three attributes so distinct from each other that they are represented by three persons; Peter, James, and John. Peter represents faith; James, charity; and John, good works. Faith is an attribute of the understanding, charity of the will, and good works from the union of charity and faith in act. What is the third attribute in the Lord which answers to the going forth of charity and faith in good works in us? What went forth or proceeded from the Human perfectly united with the Divine is the Holy Spirit. This third is as distinct an attribute of the one Divine person as the going forth of charity and faith in good works is of the one merely Human person.

The question may perhaps arise, whether, when the Lord said: "I and My Father are one"; and when He said: "He that hath seen Me hath seen the Father," He did not set aside the distinctness between Himself and the Father,

the Divine and the Human, and make them identical. We are not so to understand it. When He said: "I and My Father are one," we are not to understand that they are one in the sense of being identical, but that He and the Father were distinctly one. And when He said: "He that hath seen Me hath seen the Father" it is not meant that He was identical with the Father, but that there was such a union between Him and the Father as there is between the Word and God, or the Divine Wisdom and the Divine Love. It is said of the Word, the Divine Wisdom, not only that it was with God, but also that it *was* God. It was from the perfect union between the Lord and the Father that He saw the Father who saw Him.

Our text says: "These things have I spoken unto you that in Me ye might have peace."

We have been calling to mind some of His words; and, in the light of them, we get some distinct idea as to what He has done for our peace. We see that when the world was lost, when it had come irretrievably into the state of selfishness to which peace is impossible, He took upon Himself a nature in the world, put off in a life in the world all that is contrary to innocence, and made this and the peace that is inseparable from it entirely possible to us, by taking up His abode forever with us.

How much is involved in the Lord's declaration: "Be of good cheer, I have overcome the world," will more strongly impress itself upon us, if we revert again to the fact that before the Lord actually assumed the natural humanity, before He made the Word flesh among us, before He had actually from His own mouth taught here in the world, and done here what He taught, the help that man needed was not brought within his reach. It was impossible for him to meet tribulation in the world and overcome it. "There was none to help and none to uphold." In further language of the prophet contemplating man's condition before the Incarnation we read:—

"Judgment is far from us, neither doth justice overtake us; we wait for light but behold obscurity; for brightness, but we walk in

darkness; we grope for the wall like the blind and we grope as if we had no eyes; we stumble at noonday as in the night; we are in desolate places as dead men. We roar like bears, we mourn sore like doves. We look for judgment and there is none; for salvation, but it is far off from us." — Isa. lix. 9–11.

Here is the very opposite of "good cheer." But when Humanity on the natural plane was glorified, then judgment was not far from us, and justice did overtake us. Then we did not wait for light and behold obscurity, and for brightness and walk in darkness. Then we did not grope for the wall like the blind and as if we had no eyes. We did not stumble at noonday as in the night, and were not in desolate places as dead men. We did not roar like bears and mourn sore like doves. We did not look for judgment and there was none, and for salvation and it was far off from us. Justice, judgment, light, warmth, strength, all are brought very nigh to us. He Who has spoken so many and such tender words to us that we may have peace, and Who in our tribulation in the world says to us: "Be of good cheer, I have overcome the world," stands at our very door and knocks, and that we may overcome the world, come into a state of innocence and have His peace, we have only simply to open the door of our minds and hearts.

But it is of essential importance that we get no false impression as to the nature of the good cheer, the encouragement, the Lord vouchsafes. There is nothing of the nature of vicariousness here, nothing that in the least sets aside the necessity of doing our own work. What the Lord has done and is doing does not at all supersede what devolves upon us. He does not sanctify us by sanctifying Himself. He sanctified Himself to render it possible for us to be sanctified by the truth. He says distinctly: "In the world ye shall have tribulation." We are not by His conflicts of temptation relieved from conflict. We are only capacitated, and endowed with all necessary aid of successfully meeting it. In praying that if possible the cup should pass from Him which could not pass from Him, He did not avoid the necessity of our drinking the cup which we pray may, if possible, pass

from us. He says in another place: "Ye shall indeed drink of My cup, and be baptized with the baptism that I am baptized with." — MATT. xx. 23. As He, of Himself, from the Father, drank the cup and was baptized with the baptism; so we, as of ourselves, from Him, must drink the cup and be baptized with the baptism. In His extreme tribulation He prayed: "My God, My God, why hast Thou forsaken me?" In this is expressed the despair which is the end of temptation, which is meant by tribulation. The tribulation which we must needs experience from the spirit of the world in us, is something answering to this. We must come into a state corresponding to this in Him, into a state of despair expressed in His words: "My God, My God, why hast Thou forsaken me." And then, after this, and in connection with it, as He did, we must bow our heads and give up the ghost, entirely renounce our own spirit, the spirit of the world, and into His hands commit our spirit. He did these things of Himself from the Father; we must do them as of ourselves from Him. Then from Him, as of ourselves we shall be in innocence and peace, as He, from union with the Father was in Divine innocence and peace; and so we, distinctly finite human, shall be one with the Infinite Divine natural Human in Him, as He, distinctly Divine Human, is one with the Infinite Divine.

Our Father Who art in the heavens: We call upon our souls and all that is within to bless Thy holy name for the work of redemption and salvation; that when there was none to help, and none to uphold, when by the means in existence man's deliverance from evils was impossible, Thou didst assume our nature, didst make Humanity Divine on the plane of the world, and didst do in Divine perfection the work that needed to be done in us; that in all our affliction Thou wast afflicted, that in Thy love and in Thy pity Thou didst redeem us. And we call upon our souls and all that is within us to bless Thy holy name for all the tender words Thou hast spoken to us that we may have peace. And we pray for strength to continue with Thee in Thy temptations,

to drink the cup that cannot pass from us except we drink it, for strength in the last extreme of temptation which is despair, to bow our heads, give up the spirit of the world, into Thy hands commit our spirit, and so, as of ourselves, come into eternal union with Thee and with Thy life of innocence and peace. Amen.

Abington, Mass. JOSEPH PETTEE.

PSALM XLII.

Verses 7–11.

DEEP still calleth unto deep,
As when seas tumultuous roll;
All Thy waves and billows sweep
O'er my helpless, sinking soul.
Yet the Lord will make my days
With His loving kindness bright;
And His sweetest song of praise
Shall be with me in the night.

Should'st Thou still withhold Thy face
From my longing, weeping eyes,
Yet, O God of life and grace,
Unto Thee my prayer shall rise.
O my refuge and my rock,
Why hast Thou forgotten me?
Why should foes my moaning mock,
Pierce my soul with scoffs at Thee.

Why art thou, my soul cast down?
Why disquieted in vain?
Hope in God; fear not His frown;
Days of praise shall come again.
Though my friends and worldly wrath
Leave me chastened by His rod,
He is still my saving health,
My Redeemer and my God.

— *Christian Intelligencer.*

THE COMMUNION WINE.

AN ESSAY.

THE "Wine Question" as connected with the Christian feast of the Holy Supper is one much agitated of late, and derives its serious importance from its association with that holiest act of worship. On this very account it is to be regretted that serious difference of opinion should have arisen as to the kind of wine to be used, and especially that the discussion should have waxed warm to the extent of crimination and recrimination on either side. Immoderate censure is calculated to stir up feelings in ourselves and others which practically destroy the uses of the sacred feast, and this is just the object which our spiritual enemies have always in view.

Those who have brought themselves to believe that in using fermented wine at the communion the Christian Church generally, or the New Church in particular, is partaking of a dangerous and poisonous substance, will do well to remember that so long as we are the Lord's disciples, namely, so long as we have love one to the other, it can do us no real harm, since to such the promise is: "If they drink any deadly thing it shall not hurt them."—MARK xvi. 18. And again: "Not that which entereth into the mouth defileth the man." MATT. xv. 11.

To those whose minds or consciences may have been disturbed by the repeated and incessant attacks which have of late been made upon the communion wine, on the ground of its intoxicating qualities, this essay is affectionately addressed, and it is also offered to the Church at large as a possible solution of a much vexed question.

If there be any misstatement of facts, or any fallacy in the argument herein offered, the writer would be only too glad to have it pointed out, both for his own sake and that of others. What we should all desire in this matter is the truth regardless of pet theories or preconceived opinions.

In discussing the wine question it may be well to divide it into appropriate heads, as follows: I. Statement of the Question; II. Its Origin and History; III. The Dilemma in which it places us; IV. The Proposed Solution.

I. STATEMENT.

The juice of the grape when first expressed, which must soon be done to preserve it, as the fruit is short-lived, is a sweet, sugary liquid, called *must*, or new wine, or unfermented wine, which by boiling or other chemical process or by total exclusion from the air, may be preserved in its original state, or nearly so, but which, if left to itself, undergoes fermentation, loses its sweetish taste, and generates, in greater or less quantities a substance called alcohol, possessing stimulating properties, and when taken in excess causing intoxication or drunkenness. This last state of the grape juice, after fermentation is complete, is called wine (*vinum*), and has been known as such from the earliest times. Perhaps the term wine may have occasionally been applied to the unfermented juice, but only as the parent substance from which the other is derived, as corn is sometimes called bread. The ancient languages, that is, the three holy languages, Hebrew, Greek, and Latin have distinct names for wine and *must*.

The question now before the Church is: Which of these is the proper substance to be used at the Holy Communion, *must*, the unfermented juice of the grape, which, barring the fact that it is sweet to the taste, cannot be used as a beverage because it sickens or infests the stomach, or wine, the same juice when fermented, which is not so agreeable to the taste, but has always been used as a beverage because its after effects are agreeable and exhilarating, and when taken in excess intoxicates?

This last quality of wine, it is claimed by some, renders it unfit to be used at the communion, and whether this be true or not is the real question before the Church, and which it is now proposed to discuss.

II. ORIGIN AND HISTORY.

The "Wine Question," it is said, originated in America, somewhere about fifty years ago, in some branch of the Protestant Church. From the first it has been intimately connected with the Temperance Cause, or the war against alcoholic stimulants as a beverage. This cause is generally acknowledged to be a good one. No reasonable objections to it have ever been raised, save only to the manner in which it has been conducted. All men acknowledge the evils of intemperance, and the misery which alcoholic stimulants have brought upon the human family. The poverty and crime, the disease and death which drunkenness entails cannot be too much deplored, nor can any wisely directed efforts towards its suppression be regarded as aught but a good work. It is because it has intrenched itself behind this confessedly good cause, that the war upon the communion wine has enlisted on its side so many excellent people. I believe the historical fact is not questioned that until a comparatively recent date, the Christian Churches of all denominations generally made use of fermented wine at the Holy Supper, never doubting that it was the right symbol to be employed.

But the friends of the Temperance Cause very early assumed radical grounds. Perceiving, as is true in the present state of the world, that most men, or many men, cannot indulge in moderate drinking with safety, they very soon began to preach the doctrine of "total abstinence" from all that can intoxicate as the only safe course. If these good people had stopped here, contenting themselves with an organization for mutual protection among those who felt the need of pledges and oaths and other external restraints, no serious opposition would have been excited. In the early days of the temperance reform it had only friends, and no enemies. But from a war against intemperance, to say nothing of their war against every body who did not go with them to extremes, its advocates soon came to a war against every thing that can intoxicate. There naturally followed a condemnation and denunciation of everything containing the chemical substance called

alcohol. "King Alcohol," as he was crowned, was the great enemy of mankind, the author and father of nearly all the ills to which flesh is heir, a substance accursed, which must be suppressed and put beyond the reach of all, both great and small.

It is just here, as will appear more plainly as we proceed, that a great error was made by the temperance people, in attributing powers of evil to a material substance, rather than to the weakness of those who use or abuse it. The serious character of the error will later perhaps became apparent to the New-Church mind.

It soon led many Protestant Christians who favored the temperance cause to see the inconsistent position in which it placed them. The rumseller and the saloon keeper were not slow to taunt them with the question: "If alcohol, and all drinks that can intoxicate, be such evil substances, how about your communion wine?" It was under pressure of such taunts, and indeed, owing to a sense of their justice, that the two-wine theory, as it is now called, came into being, in the form already stated.

Having once accepted this theory, its advocates were not slow in carrying it to extremes. Unfermented wine was declared on the authority of the Scriptures to be the only real wine, the good wine, the true "fruit of the vine," while the fermented was the bad wine, to be condemned as a virulent poison, alcohol a thing of hell, fermentation a species of putrefaction or decay, and the use of any of its products at the Holy Supper attended with much danger to the souls and bodies of the communicants, or still worse, even a sacrilege and a sin.

Moved by these teachings the minds of many good and sincere Christian people have from the first been greatly disturbed, and some have been known to approach the holy feast with apprehension, lest in the wine therein used they should be contaminated as by some unholy thing.

It must not be supposed that all the Protestant Churches have gone to this extreme. Some of them, both as congregations and as general bodies, seeing the legitimate inference,

that the Church of Christ, which they believe to have come down to this day with unbroken life and authority, has been administering at its communion from the earliest times an unclean substance, a liquid death, so to speak, have refused to accept the innovation, and continue to administer the fermented wine, as heretofore.

It is within eight or ten years, perhaps, that the "wine question" began to be agitated in the New Church. The first smaller work, bearing that name, and addressed to New-Church readers, at least the first with which the writer is acquainted, bears date 1882. It is only within two or three years, however, that the minds of our people have been seriously disturbed, but during that time the subject (at least one side of it) has been discussed with unremitting vigor. Failing to obtain the countenance or sympathy of all the brethren, or the consent of our periodicals to fill their columns with a discussion which was deemed both unprofitable and unwise, certain advocates of the two-wine theory, who have come among us, have flooded the Church with books, pamphlets, and papers urging the use of unfermented wine at the sacrament and denouncing the other, it would seem in rather harsh terms, seeing that most of their brethren in the faith were using it in their worship.

It is not the purpose of this essay to examine or refute in detail the many arguments based upon passages from the Word or the Writings of the Church, by which it has been sought to win over the New Church to this movement. This has been done and is being done by other and abler hands. It is only necessary here to state, what in some societies of the Church is a serious and painful fact, namely, that amid the total silence which, until lately, our Church papers have deemed it wisest to maintain, it has come to pass that the minds of many of our people have become seriously affected. Coming, as was said before, hand in hand with the temperance cause, the new ideas have found favor with many of our Church members, who declare that they prefer the unfermented wine at communion, because it is the "most harmless," that the other is "dangerous," "unsafe," "makes peo-

ple drunk," and had therefore better not be used, whatever the doctrines may imply or whatever may have been the custom of ages gone by, or of the New Church heretofore.

III. THE DILEMMA.

Such is the situation upon us today. Many earnest and intelligent New-Church believers are become distrustful of the communion wine, while not a few are wholly committed to the modern movement against it, solely on the ground that it can cause intoxication. Few, perhaps, have any fear for themselves, but many have relatives and friends whom they dare not wish to approach the Lord's table for fear that the wine administered there may awake a slumbering appetite, inherent in the blood, or which it has been the work of years to allay and subdue. Now these are strong arguments, and the motives behind them are every way worthy of our most tender regard. Upon those who, in the face of them, continue to advocate the use of fermented wine at the communion devolves the task of proving that in spite of these objections and with due regard to the safety of all concerned, it is the only proper emblem to use.

The Doctrines of the New Church, as appears to most readers, unequivocally teach that fermented wine has a good correspondence. They compare the process of fermentation to regeneration, alcohol to wisdom, call fermented wine "noble and generous," and while they denounce the sin of drunkenness and every kind of sensual excess, give absolutely no positive ground for the new theory to stand upon. The vast majority of New-Church ministers and laymen, today, believe that the Lord made use of this kind of wine at the Passover; that unless He moderately drank of it He could not have been charged by His enemies with being a "wine-bibber"; and that He created it at the marriage feast of Cana in Galilee. How are we to reconcile these beliefs with the dangers above-named, and the possible evils which may arise. This is the dilemma we are in, and this the difficulty before us, to which is now offered the following rational solution.

IV. SOLUTION.

In order to meet this formidable fallacy, we must do so on its own grounds. It is proposed to grant most of its assumptions. While freely confessing that drunkenness is the cause of most of the poverty, misery, disease, and crime that now exist, and that the wine proper to be used at the Holy Communion may cause intoxication, we yet propose to show that such wine is the only proper symbol of the Divine Truth. Nay, that unless it were capable of such fearful abuse, it would fail to be an appropriate emblem thereof.

Before entering upon the task thus laid down, let us more nearly consider the nature and origin of this substance called fermented wine, or more properly wine. Be it understood, also, that in advocating its claims as the only proper drink to be used at communion, nothing is to be construed in defence of other alcoholic beverages, which are mostly derived from the destruction of bread-making grain, nor as advocating the habitual use of any alcoholic drink at all. We are to speak of the communion wine alone. It has been said, indeed, that in countries where only wine from the grape is used as a beverage, there is little or no drunkenness as compared with those communities where distilled and malt liquors are consumed. How true this is, we need not now stop to inquire. Certain it is that, in its origin, wine differs from them all. The fermentation which creates it out of the expressed juice of the grape is a natural and orderly process, which requires the most strenuous efforts to prevent. Now the advocates of the two-wine theory would have us believe, that if preserved by some artificial or chemical process, the juice of the grape is a heavenly substance, delightful, nutritious, every way worthy to represent the blood of our blessed Saviour, but if only left to itself to be acted upon as nature will inevitably do, the chances are that it will become the most dangerous of all poisons, an infernal substance dealing death both spiritual and natural in its every drop, unworthy to pass the lips of any Christian man. Seriously, if the fruit of the vine were intrinsically such, the comparison of the Church of

God to a vineyard, of our Lord to a vine, and of His disciples to its branches would be anything but appropriate. The common sense of mankind revolts against such teachings. Wine, the pure, fermented juice of the grape, is known to be valuable as a medicine and, in moderation, any thing but a poison, and for the aged and infirm a valuable article of diet.

But to our main argument.

The advocates of the unfermented wine claim, as was said, that it is the right wine to use at communion because it cannot intoxicate; that it is the proper emblem of spiritual truth because it is harmless and incapable of abuse when taken in excess. "A man cannot know too much truth," they plead, "and fermented wine naturally leads to excess, — creates an appetite for itself."

These reasoners, and nearly all the reasoners on both sides of this question, seem to have lost sight of the fact that spiritual truth is one of the most dangerous possessions that can be entrusted to the keeping of sinful man, and that its abuse leads to far more fearful consequences than follow the abuse of wine or any alcoholic stimulant. From what we read in the Writings of the New Church concerning the terrible effects of the abuse or misuse of the Divine truth upon the souls of men, as exhibited after death in the spiritual world, we may well believe that if there were no substance in nature capable, as wine is, of great good, when properly used, and of great harm, when abused, then there could be no suitable natural emblem of the Divine truth at all. Certainly, the facts, as known to all readers of the New-Church Doctrines, ought to have saved them from falling into this error concerning the communion wine, and the whole body of the Church from infestation thereby.

The profanation of truth is declared in the Doctrines to be the most deadly of all sins, and can be committed only by those who know the truth, and in its worst forms by those who have spiritually possessed it. "It cannot be that a prophet perish out of Jerusalem," our Lord said, and his words are interpreted to mean that no truth can be pro-

faned outside of a Church which is in possession of true Doctrine.

The deepest and most dreadful of the hells are those of profaners. Their origin is described in GENESIS vi., where it is said that "The sons of God saw the daughters of men that they were fair, and took them wives of all which they chose," and "there were giants in the earth in those days"; the spiritual sense of which is that the Men of the Most Ancient Church, towards its close, "immersed the doctrinals of faith in their lusts and cupidities." For a full description of their sin and its terrible consequences, see A. C., 564–583 and following. It brought on the Flood, which great spiritual catastrophe "was confined to that tract of earth where the Church was," namely, where the truths of faith were known and had been loved and obeyed. The hells of the Most Ancient Church are the most direful of all the hells, so much so that no communication is allowed between them and the hells of later origin and milder type, — and yet the existence of the former is due to the abuse or misuse of that higher wisdom, those interior truths, which the most ancient people possessed. Shall we say because those dire forms of evil could not have come into being but for those higher truths, that, therefore, the truth itself is an evil thing which could occasion such deep damnation? Yet such is the reasoning concerning the communion wine.

In A. E., 1047–1050, five different kinds of profanation are described. Let the reader note this one: —

"With respect to profanations, they are of various kinds. The most grievous kind is when the truths and goods of the Word, of the Church, and of worship are acknowledged, and the life regulated by them, and afterwards are denied, and the life is contrary to them, and even when they are not denied, and the life is contrary. By this profanation there is effected a conjunction and coherence of good with what is false, and of truth with evil, whence it comes to pass that the man is in heaven and hell at the same time; the consequence of which is that while heaven wills to have its own, and hell to have its own, and yet they cohere, each is taken away; hence the proper life of man perishes, and

the man becomes like a brute animal continually delirious, and is carried about from phantasy on this side and on that, like a dragon in the air and also sees in phantasy mere flakes and chaffs like giants and crowds, and a little cup like the universe, and so on. Inasmuch as such have no longer any human life, therefore they are not called spirits, but a profane thing, nor are they named he or she, but it, and when they are seen in the light of heaven, they appear like burnt skeletons."

Here we have described a drunkenness and a spiritual delirium far more dreadful than were ever seen in the natural world, and it is possible only to those who have once possessed the inestimable treasures of spiritual truth. Shall we say, therefore, that the truth caused it, and should on that account be entirely withheld from the men of the Church as "dangerous" and "unsafe" for them to know? Yet such is the reasoning concerning the communion wine.

For a description of other forms of this terrible fate, possible only to the men of a true Church, who know the Divine truth, the reader is referred to A. E., 1050–1064; see also H. H., 456, and the references to A. C. thereto appended.

But, it may be asked, if wine in excess produces natural intoxication, what is spiritual excess? Can we know too much truth? Must we partake of spiritual knowledge carefully and sparingly as we would of intoxicating wine? The answer to these questions enunciates a most important spiritual principle.

Excess in drinking is where one takes too much wine in proportion to solid food, and intoxication results where no solid food is taken, or where wine is drunk solely for the exhilarating effect. Pure wine taken in moderate quantities, while eating, does not intoxicate, but promotes digestion, and is a valuable and healthy article of diet. It is easy, therefore, to see what is spiritual excess. Spiritual truth cannot be measured either by the glassful or the page, or by any other natural standard, but since solid food corresponds to good, spiritual excess is the excess of truth over good. It is excess not in the quantity learned or known, but in that

which is not loved and obeyed. All truth that we are not willing to put in practice, when occasion comes, is in excess, for it is profaned. Truth which is known and yet despised in the daily life is that which produces spiritual drunkenness or intoxication.

There are several valuable inferences to be drawn herefrom. First, because all men are liable, in some degree, to disobey the truth, the commandments and precepts of the Word, and because some have done this to fatal degree, it will not be inferred that the Divine truth is too dangerous a treasure to be entrusted to men at all, — since the Lord has so entrusted it. By parity of reasoning, because one may cause injury to himself by the abuse of intoxicating wine, and because some have done so to fatal degree, it is not to be inferred that such wine is an evil thing, "unworthy," "unsafe," too dangerous to be entrusted to men at all, since nature creates it from the expressed juice of the grape.

The truths herein shown are by no means hostile to the cause of temperance, which seeks to put restraint upon the uses of intoxicating drinks, or even wine, as a beverage. Indeed, judging from what the Divine Providence has done in the past, the Lord may be regarded as having been the Great Prohibitionist, in withholding the truth from those who could not safely be entrusted with it. The truths of Christianity were withheld entirely from the Jews, as it is expressly stated, because they would have profaned them. The spiritual sense of the Word, which was for ages hidden away under parable and allegory, is only now revealed because there are few minds willing to receive it, and fewer still who can safely accept it; and its treasures are carefully guarded from the many, lest it should do them irreparable injury. Yet no one supposes that the danger is inherent in the truth, but in the mental and spiritual states of men themselves. Therefore, let the friends of the temperance cause prosecute their righteous labors with unabated zeal, only let the latter be tempered with wisdom, and let them cease their rash warfare upon the communion wine, lest they incur, even in natural degree, the guilt of profaning the things of Divine wor-

ship. For, from what goes before, we must rationally infer that the power of wine to intoxicate does not render it unfit for the Holy Supper, and indeed we are, as it were, irresistibly led to the conclusion that such wine is the true and orderly symbol of spiritual truth, the blood of our Divine Saviour, and that true fruit of the vine contained in the "cup," of which He said, "Drink ye all of it."

Lastly, let those of the Lord's New Church beware how, in deference to human weakness, they condemn as "dangerous" or "unsafe" the only substance in nature capable of representing at the Lord's table that Holy Truth by which we are saved; for it may be safely asserted, that any one, no matter what his previous history, or present infirmities, who will come to the Holy Supper, with the Lord Jesus Christ only in mind, and looking to Him alone for support, will be fully protected by Him from all harm in tasting the communion wine.

Cleveland, Ohio. PHILIP B. CABELL.

FRUITFUL AND FRAGRANT.

FRUITFUL in goodness would I be,
A branch of that abiding tree
Whose roots grasp immortality;

A part of the luxurious boon
Conserving grace for souls that swoon
Forgetting earth's grief endeth soon;

Not sighing if desired to bear
Its purple wealths in ripening air,
Mid golden glories, saintly fair;

But all content if near the ground
Its clustering gentleness be found
To succor drooping hearts earth-bound.

So but my thought may dwell with Thee,
My Saviour! and devotion be
Anointed by eternity.

— *Laura Sanford.*

THE DOCTRINE OF THE LORD'S SECOND COMING AND OF THE CHURCH OF THE NEW JERUSALEM.

II.

THE ESTABLISHMENT OF THE NEW CHURCH.

8. If we now turn to the writings of Emanuel Swedenborg with the view of discovering there the Divine plan according to which the Lord is establishing a New Church in the place of the consummated Christian Church, we find that by the "city New Jerusalem," is represented in the first place the compact system of the doctrine of the spiritual sense which the Lord reveals at His Second Coming; that the "New Jerusalem," the Church of the future, thus descends from the Lord out of heaven, first as a doctrinal system revealed by the Lord to Emanuel Swedenborg in his rational mind, and then committed by him to paper and published. On this subject Swedenborg says:—

"We read that 'John saw the Holy City, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband.' By the Holy City, New Jerusalem, is understood the doctrine of the New Church, and thus the Church as to doctrine; and by the New Jerusalem coming down from God out of the new heaven is meant that the true doctrine of the Church is from no other source. The doctrine comes down because the Church is a Church from doctrine, and according to the same. Apart from doctrine the Church is no more a Church than a man is a man from his mere cutaneous covering, which, apart from his members, viscera, and organs, bears the semblance of a man."—Coronis 19.

The next step in the establishment of the Church of the New Jerusalem is the reception of its doctrines in the minds of men; and on this subject we read that,—

"Those who conform themselves and suffer themselves to be led by the Lord, are made acquainted with, and introduced into, a knowledge of the doctrine of the New Heaven, which is the doctrine of good and truth."—Coronis 19.

The good of life to which those are led who possess a general knowledge of the doctrines of the New Church, as we have seen above, is the good represented by the fruit of the fig-tree. This is the first good in which those are who are regenerated by the Lord. This good is still in the external, natural degree of their souls, and enables them to become members of the external New Church. By this good also they are connected with, and thus are able to receive influx from the first or lowest degree of the new Christian heaven; concerning which see below.

9. A further step on the part of those who receive the revelation contained in the writings of Emanuel Swedenborg is, that the knowledges of good and truth which they have imbibed by a study of these writings are worked up by them into rational doctrines, which are based in their minds on the letter of the Divine Word, and confirmed thereby, and that these doctrines with them become principles of life. Men of the New Church who pass through this additional stage in their spiritual advancement are enabled thereby to become members of the internal New Church, which makes one with the higher degrees of the new Christian heaven which the Lord established at His second coming. Concerning this new Christian heaven Swedenborg says:—

"In this heaven are all who from the first institution of the Christian Church have worshipped the Lord, and lived according to His commandments in the Word; and hence who from the Lord through the Word have been in charity, and at the same time in faith; and who, consequently, were not in a dead, but in a living faith. In this heaven likewise are all children of Christians, because they have been educated by the angels in the two essentials of the Church, which are an acknowledgment of the Lord as the God of heaven and earth; and in a life according to the precepts of the Decalogue."—A. R., 876.

Those members of the New Church who belong to the internal New Church are in the heart and lungs of that grand human organism which is formed of the angels of the new Christian heaven, in conjunction with the members of the Church universal on earth; while those who belong to the

external New Church have places appointed in some one of the remaining organs, members, and viscera of that same Grand Man, which is the "body of Christ."

Concerning the new Christian heaven which is formed of the souls of those who have lived since the Lord's advent, we read further that, like the heavens formed of those Churches which existed before the Lord's coming, this heaven is likewise "distinguished by itself into three heavens, an inmost or third, a middle or second, and a lowest or first heaven."—A. R., 876.

Those who belong to the external New Church, and whose good is represented by the fruit of the fig-tree, are associated with, and under the influence of, angels of the first new Christian heaven; while those who belong to the internal New Church are spiritually associated with angels who belong either to the second or third new Christian heavens. Those who possess an interior rational understanding of the doctrines of the New Jerusalem, and who live in accordance with the truth in their minds, as to their spirits are one with the angels of the middle or second new Christian heaven, and the good of life in which they are is represented by the fruit of the vine. Those, on the other hand, who are primarily in the love of good, and who from good are in the truths of the doctrines of the internal sense, as to their spirits are one with the angels of the inmost or third new Christian heaven, and the good of life in which they are is represented by the fruit of the olive tree. These latter also are in the heart of the Grand Man formed by the Church universal on earth, and the former are in the lungs.

10. In proportion as those persons increase in the outward New Church on earth, who as to their spirits belong to the internal New Church, in the same proportion the general New Church on earth is able to keep the doctrines of the internal sense in a state of "integrity and purity;" in the same proportion also it is able to speed on the individual members of the Church in the work of their regeneration, and thus is instrumental in building up the inward, invisible New Church in their souls; and, lastly, in the same proportion the out-

ward, visible New Church on earth will be in a state of correspondence with the inward, invisible New Church, which is one with the new Christian heaven. Then, also, the Church of the New Jerusalem on earth will be in a state of heavenly order, for then the following words of Emanuel Swedenborg will be fulfilled in its case, where we read:—

"The Church is inward and outward; and the inward Church makes one with the Church in heaven, thus with heaven; the inward also should be formed before the outward, and afterwards the outward through the inward. That this is so is known among the clergy. In proportion as the new heaven which makes one with the internal of the Church [that is, with the invisible Church] in man, increases, in the same proportion there descends thence the New Jerusalem, that is, the New Church. Wherefore this cannot be brought about in a moment, but it is brought about in proportion as the falsities of the former Church are removed; for the new cannot enter where falsities have been previously ingenerated, unless these are rooted out; which must take place with the clergy, and thus with the laity."—T. C. R., 784.

As regards the constituent members of the outward New Church, as we have seen above, they are to a considerable extent drawn from the consummated Christian Church around us; that is, in proportion as "the falsities of the former Church are removed from their minds." But this work, as we have further learned, is rendered possible only since the Last Judgment, which was held in 1757; for since that time men on earth "are led by a freer spirit and are impelled spontaneously to scatter falsities and to receive truths."

Nevertheless we read also, that so long as the "dragon" still dwells in the world of spirits, and is not cast into hell, the progress of the New Church on earth will be naturally slow. On this subject Swedenborg says further:—

"The New Church cannot be established, before those who are understood by the 'dragon,' the 'beast,' and the 'false prophet,' are cast out from the world of spirits; because there is danger if it should be established before. By the 'dragon,' 'the 'beast,' and the 'false prophet,' are understood those who are in faith separate from charity; and these cling constantly and pertinaciously to

their faith, that God the Father is to be approached in prayer, and not the Lord immediately; and also that the Lord is not the God of heaven and earth as to His humanity. Wherefore, if the doctrine of the New Jerusalem should be received by others than such as are in charity and in its faith — who are also represented by John — before the 'dragon' is cast out, this doctrine would be rejected not only by them, but also through them by the rest — and where it is not rejected it would be falsified and even profaned. That such is the case, appears from what follows in the Book of Revelation; namely, that they killed the two witnesses of the Lord (chap. xi.); that the dragon stood before the woman ready to be delivered, in order to devour her child, and after he had fought with Michael that he persecuted the woman (chap. xii.); that the two beasts, one of which rose from the sea and the other from the earth, made common cause with the dragon (chap. xiii.); further, that they assembled their forces for war, in a place called Armageddon (chap. xvi.); and, finally, that they called to war the nations, Gog and Magog (chap. xx. 8, 9); but that the 'dragon,' the 'beast,' and the 'false prophet,' were finally cast into a pool of fire and brimstone (chap. xx. 10) — after which the Church which is to be the wife of the Lamb, came down from heaven (chaps. xxi., xxii.)."—A. R., 473.

Here we learn the importance of the members of the New Church at the present day being in a state of charity, by their believing in the Lord as the only God of heaven and earth, and by their shunning their evils as sins before God — for there is no other means by which we are able to get into a state of charity. We see also how important it is that the ministers of the New Church should constantly preach *repentance;* because otherwise the doctrines of the New Church are not safe in the minds of New-Churchmen. If this preaching of repentance should be distasteful to some, and if they should in consequence turn away from the folds of the New Church, it is better that they should do so than that the doctrine of the New Church should be perverted and falsified, nay, and even profaned in their minds.

11. The growth of the outward New Church on earth, however, depends also on the growth of the new Christian heaven, which is one with the inward or invisible New Church

in the hearts of New-Churchmen. In this connection Swedenborg says: —

"The New Church is at first among a few, and gradually increases among many, because the falsities of the former Church must first be removed. For truths cannot be received before, since the truths received and implanted before falsities are removed do not remain, and are cast out by the draconic spirits. The case was the same with the Christian Church in that it gradually increased from few to many. Another reason is, that the New Heaven must first be formed which is to make one with the Church on earth. Wherefore we read that John saw a new heaven and the Holy Jerusalem coming down from God out of heaven (REV. xxi. 1, 2). The New Church, which is the New Jerusalem, will most assuredly come into existence, because it is foretold in the REVELATION, xxi., xxii.; and most assuredly the falsities of the former Church must first be removed, for they are treated of in the Revelation until chap. xx."—A. R., 547.

In another place, in discussing the causes why the New Church at first is only among a few, Swedenborg says: —

"There are several reasons why the New Church, which is called the New Jerusalem, will first begin among a few, why it will afterwards extend to a greater number, and at last attain a state of fulness. The first reason is, that its doctrine, which is the doctrine of love to the Lord and charity towards the neighbor, can be acknowledged and hence received only by those who are interiorly affected by truths, who are none others than those that see them; and they only see who have cultivated their intellectual faculty, and not destroyed it in them by the loves of self and of the world. The second reason is, that the doctrine of the New Church can be acknowledged and received only by those who have not confirmed themselves by doctrine, and at the same time by life in faith alone. If confirmed by doctrine only this does not stand in the way; but if confirmed also by life it does; for they [who are thus confirmed] do not know what love to the Lord nor what charity towards the neighbor is, and are not willing to know. The third reason is that the New Church increases on earth, in proportion to its increase in the world of spirits; for spirits from that world are with men [in this] and they are of those who while living on earth were in the faith of their Church, and none of

them receive the doctrine [of the New Church] but those who have been in spiritual affection for truth. Only these spirits are conjoined with heaven, where that doctrine is and conjoin heaven with man. The number of these in the world of spirits now increases daily; and, for the above reason, according to their increase that Church increases which is called the New Jerusalem, on earth. And these were the reasons why the Christian Church, after the Lord's departure from the world, increased so slowly in the continent of Europe, and only came to its fulness after a century."—A. E., 732.

From these passages we learn that the New Church in the beginning will meet with many hindrances, and that, therefore, its growth will necessarily be slow. Nevertheless there are some doctrines on the acceptance of which the real growth of the New Church depends, which doctrines, therefore, should be brought prominently before the members of the Church and also before inquirers. One of these doctrines, as we have already seen, is the doctrine of repentance, and another is the doctrine of the Lord's second coming. For the second coming of the Lord is foretold throughout the whole of the New Testament, even as the Lord's first coming is prophecied in the Old Testament from beginning to end. And the reason why the Lord's second coming is thus constantly adverted to in the New Testament is that the first Christian Church may be kept thereby in a constant state of expectancy of the Lord's second coming, and that its members may thus receive and acknowledge Him at His coming, and together with the nations outside of Christendom may join the New Church and become Christians of the New Jerusalem.

This follows as a necessary consequence from the teaching of Emanuel Swedenborg:—

"It may be asked why the Lord's advent is so frequently foretold in the prophets. There are several reasons, some relating to the Israelitish and Jewish people, and some to the Christian people after them. . . The first reason relating to the Jews was that by naming the Lord and remembering Him, they should be kept in interior worship of Jehovah, because without that, there was no en-

trance for Jehovah to any of them nor any approach for any of them to Jehovah. It was then as at this day, that 'no man hath seen God the Father; the only begotten Son Who is in the bosom of the Father, He has declared Him'—JOHN i. 18, v. 37; and again, 'No one cometh unto the Father but by Me'—JOHN xiv. 6. The second reason relating to that people was, that the representative types of their Church, — which all referred to our Lord, and to the Church to be instituted by Him after His advent,— might serve them in their worship as so many indexes and symbols, so that, consequently, they should acknowledge Him at His coming, and suffer themselves to be introduced into the internals of worship of Himself; and that, together with the nations that were around them, they should become Christians. . . . . For these reasons was the Lord's advent so often predicted in the old prophetical word; and for the same reasons the Lord is preached and His second coming foretold in the New Evangelic and Apostolic Word."—Coronis, 59½.

12. The New Church, then, at the Lord's second coming is to be established among Christians, and among the nations outside Christendom; just as at His first coming the Christian Church was to be established among the Jews and among the nations around them; and the chief doctrine to be promulgated by the New Church is the doctrine of the Lord's second coming. For when Christians and also Gentiles receive this doctrine, they are prepared to receive all the other interior doctrines of the Divine Word; and upon becoming New-Churchmen they will feel it incumbent on themselves, first of all, to preserve "the integrity and purity" of the doctrines of the Divine Word, on which the Lord's Church on earth is founded.

Not many among the Christians at Swedenborg's time, according to his testimony, were prepared to receive the doctrines of the new dispensation. Thus he says:—

"In the Church of the present day there are but a few who are in the life of good, and are called the 'elect.' These may now be instructed, and among them a New Church is to be established. Where they are the Lord only knows. There will be a few within the Church; they among whom new Churches have been established before were Gentiles."—A. C., 3898.

At the present time, no doubt, the number of those in the congregations of the old Church who are prepared for the reception of the doctrines of the New Church has increased very much. For we read again: —

"After the good were separated from the evil, and the evil were cast into hell [at the Last Judgment in 1757], then all the good came into a better state for receiving truth and good from the Lord than they were in before. . . The Lord's kingdom existed also before the Last Judgment; for the Lord always governs heaven and earth; but the state of the Lord's kingdom since the Last Judgment has become different from what it was before; for the reception of Divine Truth and Good since that is more universal, more interior, easier, and more distinct." — A. E., 1217.

On this account, as we read further, since the Last Judgment men, —

"Are led, with a freer spirit and spontaneously, to scatter falsities and receive truths." — Coronis, 20.

Since the Last Judgment, therefore, men on earth, so far as their spirits are concerned, have been set free, and the result of this has been a vast increase in political, social, and intellectual freedom during the last century. At the same time also the power of the old Church as a political, social, and religious institution has been steadily diminishing; and by the power of the press, and freer political institutions, old abuses and superannuated states are fast passing away around us. In this direction, it seems, those provisions for a quicker growth of the New Church are made of which we read: —

"While the New Church is still among a few . . . provision is made whereby it shall come among a greater number." — A. R., 561, 562.

13. That the New Church is to be not only an inward or invisible, but also an outward or visible Church, Swedenborg teaches very plainly. Thus he says, —

"The Church is not possible with man, unless its internal be spiritual, and its external natural. A purely spiritual Church is not possible, neither is a purely natural Church." — Coronis, 19.

This he declares in connection with the Church which the Lord establishes at His second coming.

And from this it follows that all that Swedenborg has said in respect to the functions and institutions of the outward visible Church in general, and of its relations to the inward Church, applies in an especial sense to the Church of the New Jerusalem. Thus the outward or visible New Church, like its prototype, the human body, as to ends consists not of parts, that is, of individual members, but of uses or functions performed by its members. And the fundamental use of the outward, visible Church, to which all its other uses are subservient, is the establishment of the inward or invisible New Church in the hearts of its members by means of regeneration. For this purpose the Lord has committed to the charge of the outward New Church the Divine Word and the Writings of the New Church; and on the doctrines contained in the Divine Word and taught in the Writings of the New Church the outward or visible New Church is founded; and yet not otherwise than on these doctrines in their "integrity and purity." — T. C. R., 245. Wherefore the first duty incumbent on the outward or visible New Church is the preservation of the heavenly doctrines of the New Jerusalem in a state of "integrity and purity." But this can only be done if the members of the New Church regard these doctrines as the law of their Church, in harmony with which the whole of its outward Church organization and all its Church uses are to be appointed, and the Divine Word to be opened and its teachings proclaimed. An unqualified allegiance of the members of the New Church to the doctrines of their Church, which have been revealed by the Lord out of heaven, is therefore an indispensable condition of Church membership in that outward or visible New Church, that it may be created into a likeness of the inward or invisible New Church.

Again, the outward or visible New Church is internal and external; it is —

"Internal with the clergy and external with the laity; or internal with those who have more interiorly studied the doctrinals of

the Church and confirmed them from the Word, and external with those who have not done so." — A. R., 398.

The duty of ministers of the New Church is, —

"To teach the people the way to heaven and also lead them. They are to teach them out of the Word according to the doctrine of the Church, and so to lead them that they will live according to the doctrine." — H. D., 315.

These doctrines the ministers should keep pure and inviolate; and they should be regarded by them as the law, in accordance with which they are to perform all their uses and functions in the Church. These uses and functions concern chiefly the external worship of the outward New Church, by which the members of the Church are instructed in Divine Truth, and have states of holiness and humility implanted in their souls; and they include especially the administration of the sacraments of Baptism and of the Holy Supper.

14. Again, since the visible Church is related to the invisible as the effect to its cause, — as consequently the invisible or inward Church imprints its character on the visible or outward Church, — therefore the difference between the outward Church of the New Jerusalem and the outward first Christian Church is to be as great as the difference between the new heaven, which is one with the internal of the New Church, and the former heaven, over which a Last Judgment was held, and which has determined the character of the outward First Christian Church.

Wherefore the Church of the New Jerusalem must needs have an outward Church organization of its own, and under no condition can it abide in the outward body of the first Christian Church. In this connection Swedenborg quotes MATT. ix. 17, MARK ii. 22, LUKE v, 37, 38, where we read, "No man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved." *See* T. C. R., 784.

As regards the intrinsic difference between the Church of the New Jerusalem and the first Christian Church, this dif-

ference is caused in the first place by the understanding of the Divine Word which prevails in either Church, for, according to Swedenborg, "the quality of a Church is according to its understanding of the Word." But from this it follows that, through the new understanding of the Word which results from the revelation of the doctrines of the internal sense, the outward members of the Church of the New Jerusalem are removed *in toto* from those who profess the doctrines of the old Church, and who are members of that Church. They are separated from them on two counts — first, because the old Church, the first Christian Church, has utterly lost "the integrity and purity" of those doctrines in which the Lord Jesus Christ instructed His disciples, and upon which they founded and established that Church; and, secondly, because the doctrines on which the first Christian Church was founded were the general doctrines of the literal sense of the Divine Word, — since perverted and destroyed, — while the doctrines on which the Church of the New Jerusalem is founded are the particular doctrines derived from the spiritual sense. There is, therefore, the difference of a discrete degree between the first Christian Church and the Church of the New Jerusalem; and this difference cannot be bridged over by any compromise whatever. This difference would continue should it even be possible for the Christian Church to return into the purity of its pristine age which it enjoyed at the time of the apostles. This however, is an absolute impossibility, for Swedenborg says, "Not one genuine truth has remained in the Christian Church," — which is the spiritual meaning of the words of the Lord: "Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down." — MATT. xxiv. 2. And again he says: —

"If any one will examine the particular points of doctrine [in the Christian Church], as for instance concerning God, concerning the person of Christ, concerning charity, concerning repentance, concerning regeneration, concerning free-will, concerning election, and concerning the use of the sacraments of Baptism and the Holy Supper, he will see clearly that a trinity of Gods is con-

tained in each; and if it does not actually appear to be in it, yet it flows from the faith or creed of the Church as from its fountain." — T. C. R., 177.

If, therefore, the doctrinal system of a Church, on which it is founded and by which its understanding of the Divine Word is determined, is totally perverted from beginning to end, and if there is no soundness at all in it, it is impossible to remodel that system of doctrine in such a way as to remove from it every vestige of what is falsified and perverted. For the same reason it is impossible to save and restore the Church which is founded and established on this system of doctrine.

Hence the necessity of the revelation anew and in greater fulness of the genuine doctrine of the Divine Word which, embracing all the original truth of the first Christian Church, is at the same time so amplified and supported by new particulars of doctrine drawn from the internal sense of the Divine Word, that, on the one hand it is entirely accomodated and adapted to the new and increasing wants of mankind in this new age, and on the other can no more be upset and destroyed by such agencies as have caused the consummation of the first Christian Church.

15. That Swedenborg never expected the New Church to be established in the outward organizations of the old Church, follows plainly from the following passage: —

"The faith and the imputation of the New Church cannot on any consideration be together with the faith and imputation of the former Church; for if they are together, there results therefrom such collision and conflict that everything of the Church with man perishes." — T. C. R., 647.

Hence the great danger of mixing the old and the new, and thus of "putting new wine into old bottles." — MATT. ix. 17.

The difference between the Christianity of the old Church, which is based on the understanding of the letter, and the Christianity of the New Church, which is based on the understanding of the spiritual sense, Swedenborg himself defines thus: —

"Christianity has not existed before except in name, and a kind of shadow of it with some. For hitherto men have not approached and worshipped the Saviour Himself immediately, as the only God, in whom is the Divine Trinity; but only mediately, which is not to approach and worship, but only to reverence Him as the cause for whose sake man has salvation, — which makes Him not the essential but the mediate cause which is below and outside the essential. But in truth, because real Christianity is now first rising, — the New Church which is meant by the New Jerusalem in the Apocalypse is now being established by the Lord, wherein God the Father, Son, and Holy Spirit are acknowledged as one, because in one person, — therefore it has pleased the Lord to reveal the spiritual sense of the Word." — T. C. R., 700.

And this New Church, —

"Will be the crown of all Churches that have existed from the beginning of the world, and will endure forever." — T. C. R., 788.

London, England. R. L. Tafel.

He must see with larger eyes;
He must love with deeper love!
We, half-loving, scarce half-wise,
Snatch at those He does remove,
See no cause for, struggle long
With our sharp, mysterious wrong.

Thus, our Father, one by one
Into Thy wide house we go,
With our work undone or done,
With our footsteps swift or slow;
Dark the door that doth divide —
But, O God, the other side!

— *Mrs. Craik.*

THE ETERNITY OF THE LOST STATE.

II.

We come now to three passages in the "Diary," and one or two in the "Arcana," which have always been favorites with those who seek "to put an old piece of cloth to a new garment" by amalgamating Universalism with the doctrines of the New Church. Granting that these passages are ambiguous at the first reading, I think we are entitled to say, as the result of our investigation thus far, that they cannot have the sense they are thought by some to bear. It may be here remarked that they all lie in a very narrow compass. The first is n. 2583 of the "Diary," and already in n. 4471, the author supposes Swedenborg to give "signs of a modification of [his] belief," words which can only mean that he has given up his erroneous impressions. One cannot help thinking that this is a momentous change of view to take place in so short an interval.

The first of the ambiguous passages, — so to call them, — runs as follows: —

"As to the opinion (*quod homo putet*) that the soul of man is to be tormented for ever on account of ignorance and the like, this is certain, that man is condemned to eternal punishment, for he has deserved it, but that by the mercy of the Lord (this) condemnation is at length taken away, but by vastations and punishments, according to their actual sins and the nature thence acquired." — S. D., 2583.

We must not, in this extract, pass lightly over the words, *ob inscitiam et similia.* They evidently stand in contrast with the profound malice and utter depravity spoken of in the number immediately preceding: —

"[They] have almost their sole delight in being able to torment all they fall in with; and the greater the hurt they can inflict the greater the delight they feel. This was evident to me from varied and almost daily experience, for the reason that men are such in

the life of the body as to be delighted when they can do hurt to others as to body and estate, nay, even as to soul, as may be manifest to every one who will reflect."

Swedenborg is evidently dealing with the opinion, common enough in his day, that the Divine justice inexorably demands the eternal death of the sinner for the slightest transgressions of the Divine law. His language, from this point of view may, without any violence, be paraphrased somewhat as follows: —

"As regards the extreme opinion that man can be tormented forever for sins of ignorance, it is indeed true that such sins condemn him, since the Divine truth condemns all to hell; but, in these cases, the Divine mercy can come in and take away the punishment, because in them there is something of good, by which it can take effect, whereas in cases of consummate wickedness, every element of good is wanting."

Swedenborg, thus, is not discussing the general question of salvability, but the particular case of those comparatively venial offences which can come under the head of ignorance. For the rest, how could Swedenborg, if he had the belief attributed to him at this time, possibly say "that man is condemned to eternal punishment because he deserves it." Does not Universalism inevitably involve the principle, that it is unjust and impossible that man should be punished for ever for any amount of sin?

The next extract extends over two numbers: —

"There was talk in heaven about hell and the various punishments and vastations there; and there was one who thought for certain that infernal punishments would last forever, and that they could not possibly have an end (of good), still less that there could be redemption from hell by the Lord; to whom, however, it was shown that there could never be any punishment except for (some) end, in the other life; still less can it be thought that there could be any punishment without an end, namely, that by means of punishment and torment (the spirit) might be so tempered as that he could be present in some good society. In the Lord there cannot possibly be any thing but an end to good, the Divine itself and the Divine wisdom being (this) end of good or (end) to good;

wherefore it would be against the Divine Wisdom or against the Divine, that a soul should be tormented for ever without an end of good, which is explained by the rule known in the world, — this extreme justice would be injustice; man has deserved this, and such he is; wherefore, eternal is justly affirmed (of his desert) (*quare praedicatur æternum*), but the intercession or redemption of the Lord intervenes and liberates or delivers the soul from hell; but if punishments (should last) forever there is no man who is not liable to eternal condemnation, for in no one is there anything but mere evil; thus every one is condemned but is taken out by the Lord." — S. D., 2826, 2827.

Let us carefully observe what is affirmed and what is denied in this passage. Is it denied that man can in some sense be punished forever in hell? No; but only that he can be punished forever without an end of good. Is it denied that he deserves eternal punishment? No; it is asserted that he deserves it, but does not, in any case suffer it, in its full extent. We have here again the thought implied in the last number examined, namely, that the Divine truth condemns all, the good as well as the evil, to hell, but that the Divine mercy delivers them. Is it asserted that the Divine mercy delivers all alike into heaven? No; with some it effects "redemption" from hell, with others only such a tempering of their evils that they can "be present in some good society," language which we have abundantly seen to import only temporary elevation into the world of spirits.*

The first impressions made by the passages are thus seen to vanish under a careful analysis.

We come now to the last passage from the "Diary."

Swedenborg says that certain spirits from the planet Jupiter who, as he perceived, were in true faith, acknowledging the one only Lord, and confessing that of themselves they

* That this is the sense of the expression, and that it applies to the evil who still retain their acquired nature is plain from S. D., 4471: "When they [the evil] have led this life for some years and indulged their malicious passions, they thus *concentrate their evils and become nothing but evils of their own kind, and goods are then taken away from them*, — thus they cast themselves into hell, where there are such, — at length after many ages they are *at times* elevated into the world of spirits that they may serve for most vile uses."

were nothing but evil, told him that he was "impure," and asked him why he spoke with devils, and then proceeds: —

"To whom I answered that it was allowed me [to do so] even with the worst devils, from whose *afflatus* only a man could be spiritually killed as to all things (properly) his own, and that such devils were (once) men, and that I had known some of them in the life of the body as being in high stations without having any thought that they were devils and would become devils, thus, that they could also become better; for it would be absurd to think that the Lord would permit any one to be punished in hell, especially forever, on account of a short life, (only) perhaps because he thought his principles to be true and was thus persuaded; wherefore it is not to be thought that the Lord permits any one to be punished, especially continually and forever except for an end of amendment; for every thing (proceeding) from the Lord is good, and nothing but an end, thus for the sake of a good end; eternal punishment would have no (good) end. This was the reason why I answered them so harshly, and called them as to what was (properly) theirs, infernals and devils." — S. D., 3489.

Swedenborg here justifies his intercourse with devils on the ground that they *might become better.* How are we to understand these words? Is it reasonable to think he meant to say, in the face of all the truths he has hitherto enunciated, that they might possibly become angels? Have we not found him, again and again, using this language to signify that *external amendment*, which can be effected by long vastations in hell? But, it is said, he expressly denies "eternal punishment." Yes; but he does it on the ground that it could have no end of good. Such an end it could not have, if it were continued without intermission; but the *occasional* punishments of the evil, while their final lot is fixed, do admit of such an end. Under the superintendence of the Divine wisdom they bring malignant passions under the curb of fear, and so deaden the acquired nature of evil that it can serve for vile uses in the world of spirits. It is of punishments which go beyond this that Swedenborg says it is absurd to think that the Lord would permit them. He does not say, absolutely, that the Lord would not permit eternal

punishment, but that He would not permit it except with a view to amendment. Such being the scope of the passage, it is only reasonable to refer some expressions which jar with it to the carelessness which marks the language of the "Diary." Besides, if Swedenborg is to be thought to hold here the language of the Universalist, how is it that we find him saying, in a preceding number, to certain evil spirits, "that it would be impossible for them to come into the sphere of the angels, because they would be anguished (in it) like a fish (taken) out of water into air"? — S. D., 3466.

Before leaving the "Diary," the author appeals to n. 228, the contents of which, without citing it, he sums up thus: —

> "There were vast numbers of spirits, who, infested with the evil, were either let down among them as into their hells, or kept in what Swedenborg calls the lower earth, undergoing vastation for their purification in preparation for admission among the good. During these years [the decade previous to the judgment] Swedenborg visited them, heard their complaints, was permitted to comfort them, and saw troops of them set free and raised up, under the care of angels, among the good." — p. 219.

Swedenborg does, indeed, in this number, say that he was "let down to the unhappy in hell," that "when he was in hell" he heard grievous lamentations, that he comforted them by saying that those "bound in the pit" were to be delivered, and "that the pit signified hell," and that he perceived that "many of them were raised up from hell and torment into heaven."

This being so, why is not the passage good evidence in favor of the author's thesis? For the simple reason that Swedenborg here understands by hell, — so far as "the unhappy" are concerned, — not hell in the proper sense of the term, but the places of vastation in the lower earth, because they are in the immediate neighborhood of the hells, and surrounded by them on every side. This is plain from n. 698 of the "Arcana" in which Swedenborg relates the same experience in very much the same terms; only, in this

mature and, as we may say, corrected statement, he makes a distinction between the hells and places of vastation: —

"That I might see the torment of those who were in hell, as *also the vastation of those who were in the lower earth*, I was several times let down into hell."

In these words, also, there is made a distinction between the two, marked by the fact that though he was "several times" in hell, he was only once, — not during a course of years, — in the lower earth. "This experience, *only*," he says, "it is given me to relate." What can this distinction mean,* but the essential difference between those who have a germ of good, requiring to be extricated by temptation combats from the evils adhering to it, and those who are utterly corrupt and abominable? Even without this explanation could any one be so blind as to think that those who called, in despair of salvation, on the Lord for mercy, belonged to hell in the same sense as their infesters, "evil spirits, burning with no other desire than that of tormenting them." For the rest, the author in recognizing, himself, the distinction between the hells and the lower earth, both in the passage just cited from his work and in adducing A. C., 699, may be said to undo with one hand, what he does with the other.

The author next finds support in the fact that Swedenborg "from n. 827 to n. 831 [of the "Arcana"] and in n. 955 describes the punishments of most abominable spirits, of several kinds, as lasting for hundreds of years, till they have little life left or 'conceive shame, terror, and horror for such practices' as they had been accustomed to."—p. 220.

It is true that Swedenborg speaks thus, but it is also true that, in one of these very numbers, and speaking of the same "abominable spirits," he says: —

"Such do not even know what conscience is. I spoke with them and they wondered that any one should have conscience. To whom it was said that it was as impossible for such without conscience to come into heaven as for a fish to come into the air; or a bird into the ether."—A. C., 827.

* Which Swedenborg makes also in S. D., 259 and 297, as also in A. C., 700.

Lastly comes the well-known passage from the "Arcana," 967: —

"When the wicked are punished, there are always angels present to regulate the punishment, and to alleviate the pains of the sufferers as much as may be; but they cannot remove them entirely, because such is the equilibrium of all things in another life, that evil punishes itself; and unless it were removed by punishments, the evil spirits must needs be kept in some hell to eternity [æs] otherwise they would infest the societies of the good, and do violence to the order appointed by the Lord, on which the safety of the universe depends."

It would seem, at first sight, a natural inference from the above, that if the evil are not kept in hell forever, they must, at some time, be admitted into heaven. But the inference is by no means an unavoidable one. We have had abundant occasion in the course of our investigation to see that the acquired nature of evil spirits may, without being essentially changed, be so deadened by vastating punishments that they can be taken up into the world of spirits; in which case their sufferings are, for the time being, suspended. Swedenborg has evidently in view this mitigation of their lot. If evil spirits, he says in effect, were not punished, and were yet let loose, they could not but infest good societies — to prevent which, they would have to be kept continually in some hell — but the punishments they undergo, are made, by the Lord's mercy, to fit them for vile uses, during the discharge of which, as they do not incur punishment, they may be said to be taken out of hell, but without being raised up to heaven. Rejecting this solution, Swedenborg affirms and denies the eternity of the hells almost in the same breath. For we find him saying in A. C., 831, in his description of the hells: —

"These sorcerers or sirens are punished greviously, some in Gehennah, others in a kind of court amongst snakes; some by being as it were torn asunder, and subjected to various collisions, attended with the utmost pain and torture. In process of time they are separated from all society and become like skeletons from head to foot."

That Swedenborg does not here contradict the uniform

tenor of all his subsequent writings is plain from the fact that he has already enunciated two general principles from which the fixedness of the lost state flows as a necessary consequence. The first is the quiescence, after death, of the bodily memory, which he not only states, but from which he draws the unavoidable inference in the following passage: —

"In the other life they (ideas) are not rooted in the bodily memory, because in that life it is not lawful to use the bodily memory, wherefore they remain in the state in which they were, only the unclean and false things of the bodily memory and of the interior ideas are *subdued* by vastations and punishments, so that they become, as it were, dead and perform (all) due offices, concerning which (see) above; (all) which is expressed in the (common) saying that man remains after (his) life (in the world) as he formed himself in the life of the body; wherefore in the other life they are not reformed but are vastated." — S. D., 4038.

The other principle alluded to is the possible suffocation of remains: —

"If man were not in possession of them (remains) it would be impossible for anything of innocence, charity, and mercy to be in his thoughts and actions, consequently there could be nothing of goodness and truth in them, and hence he would be worse than the wild beasts. This would also happen if, having such remains, he yet, by filthy lusts and direful persuasions, should stop up the way against them and prevent their operation." — A. C., 661.

In conclusion, it is natural to ask two questions: Supposing Swedenborg to have believed, for nearly two years, in the final salvation of all, how does it happen that, in all this time, he does not formulate this view in direct terms, by saying, for example, that there would be in the end of all things no castaways; that the hells would be finally abolished as the eyesores of the universe; that the Divine mercy would at last bring all to heaven? Not a single passage of such a tenor has ever been produced either from the "Diary" or the "Arcana."

And again, how can we think that Swedenborg believing, originally, in the possibility of "eternal damnation" should

first recede from this view and then return to it without noticing his change of opinion on so momentous a subject? The discovery that all were to be saved must have filled him with joy that could not but have found some expression; and when he became aware of his mistake he could not have failed to point out the fallacious appearances that gave rise to it. This double silence is quite unnatural, quite impossible.

Florence, Italy. A. E. Ford.

A BALLADE OF TRUE LOVE.

If a princess loved a knight,
Would she be too proud to say, —
"I, the daughter of a king
Thee alone obey?
This proud heart that scorns the world
Loving, tender, true can be:
Take it; teach thy wife to learn
True humility?"

If a king of nations wide,
Some poor captive chanced to see,
Would he be too proud to stoop,
Set the captive free?
Would his royal heart disdain
Peace to give, and pardon say,
When the king himself, that night,
Must "forgive us" pray?

If a holy angel saw
Some poor man by Satan tried,
Would the angel scorn to fight
At the sinner's side?
If angel, king, and princess fair
Must the law of love obey,
Shall not we, nor great nor good,
Follow in their way?

Glasgow, Scotland. Alice Archer Sewall.

OPEN LETTERS.

THE BIRTHDAY QUESTION.

CAMBRIDGE, MASS., March 17, 1888.

Editor of the New-Jerusalem Magazine: —

DEAR SIR, — I read with much interest your remarks as to Jan. 29, 1688. It furnishes to my mind a perfectly simple and satisfactory explanation of this story of the alteration of the date of Swedenborg's birth; a fact which had always seemed to me entirely out of harmony with the painstaking accuracy, not to say truthfulness, which we find prevailing throughout his writings. For I cannot believe that a man of Swedenborg's careful habits would intentionally make a false statement (false even on the natural plane) at the behest of a spirit; especially as he knew that the man to whom it was addressed, would, while reading it, think nothing about the spiritual principles which prompted it, but would accept it as a literal fact. Nor do I believe that there exists so great a lack of harmony between spiritual and natural things as would require the perpetration of a natural falsehood in order to convey a spiritual truth. This would be making the end justify the means with a vengeance.

There are, however, one or two points in the paper, on which I would like to speak; and the first is Tuxen's statement, "He told me he was not born in that year (1689) as mentioned, but in the preceding one." If it was not a violation of the truth to write the year 1689, why did Swedenborg tell Tuxen that he was not born in that year, as he had stated, implying thereby that his statement was false? Two possible explanations suggest themselves: —

1. That we have received a garbled account of Tuxen's statement; or that, as you suggest, Tuxen's own memory reported the conversation inaccurately.

2. That at the date when the conversation took place, the new style of reckoning dates had not come fully into use. We know from tombstone inscriptions, old manuscripts, etc., that the change was made but very slowly, and that the new style did not come

fully into use until long after its legal establishment; so that we find the years written in the double notation (*e. g.*, 1688–9) nearly through the eighteenth century. Very likely at the time of the conversation, Gen. Tuxen, being more accustomed to the old style, may have inquired about the statement, thinking that Swedenborg was born in 1688, old style; and Swedenborg, not appreciating just how the case stood in Tuxen's mind, may have answered as recorded, without explaining that the change in dates depended on the change from the old to the new style of reckoning; and the result was that Tuxen carried away a wrong impression of the reason for the change.

In the second place, Dr. J. F. I. Tafel's statement is wrong. He forgot that the year 1688 was the 1688th, not the 1689th, year from the beginning of the Christian Era. There was no year numbered O. In speaking of the year, we speak of the *current* year; in speaking of a man's age, we generally give the number of years that he has *completed.*

Finally, I may observe, that if the birthday of Swedenborg was really Jan. 20, 1689, new style, the bi-centennial of his birth will not arrive until next year; and it may turn out that all the celebrations in commemoration of that event have been a little "too previous."

Yours, very sincerely,

T. W. Harris.

MR. STEARNS'S PAPER.

Vineland, N. J.

Editor of the New-Jerusalem Magazine: —

Dear Sir, — After reading carefully the article by Brother Stearns in the April number of the Magazine, entitled "Nature and Use of the Fermentation about Communion Wine," there arose in me a thought suggestive of incompleteness. There seemed to be something overlooked; what it was, I could not at first see, but gradually the thought took shape somewhat in this wise. There is a statement made in the "Divine Providence" to this effect: "Christianity is only in Europe, Mohammedanism and heathendom is in Asia, the Indies, Africa, and America. The human race in these parts of the world exceeds in multitude tenfold the race in the Christian part of the world." — n. 330.

It is evident, that if we wanted to deduce anything from this one number, logically, we could say that Swedenborg here gives

our brethren in England and in Germany and in France an enormous and very unfair advantage of us poor dwellers in America, because he makes Christians of them and heathens of us. But every candid reader knows, that such a deduction would be simply a play on words, not even worthy of the name of a syllogism; for we have the evident fact staring us in the face, that there are Christians in America, even if they be pitifully few and far between. If we make allowance for only one for each church in the land, it will make quite a handful.

But, seriously, it is evident to the reader of Swedenborg, that he makes but very slight reference to America in his writings, and when he does he evidently regards it as a heathen country, filled with Indians, when in reality civilization has taken the Indian, filled him with firewater, and planted what was left of him in a far-distant reservation, meanwhile calling him "noble redman" in the blue books at Washington. Any reference, therefore, which Swedenborg makes to America must be modified to be adapted to present conditions. The same is true with many other statements. When, therefore, Brother Stearns insists that "those who, framing for themselves doctrines from self-derived intelligence, and not from the Lord and His Word, are in mere falses," and when he replies that this is the case with him who gives room in his thought to the idea that unleavened wine may be used in the Holy Supper, he seems to be drawing a line of distinction where such a line cannot with safety be drawn. Are all the solutions which the New Church can give to the questions of the day self-derived intelligence? Then must we needs be silent upon the wine question, upon labor, land, spiritualism, theosophy, mental science, and the host of other things which Swedenborg does not even mention by name. There must certainly be a possibility of employing the reasoning faculty without being open to the objection of indulging in too much "self-derived intelligence." In reading much of the discussion on the wine question, I have been forcibly struck by the fact that the defenders of new wine or *must* cling tenaciously to the text of Swedenborg; that the doubtful passages against them are decidedly fewer in number than the doubtful passages in their favor. Should an unprejudiced reader judge which of the two sides on this question clings closer to the text of Swedenborg, he would have to admit that the side of unfermented wine does so. I counted the references to the writings

in one of our largest works on the subject, and find that there are three hundred and sixty distinct references therein contained, directly pertinent to the question.

But to maintain that the defenders of the use of "new wine" are "firmly believing a teaching manifestly reasoned out" avoids one essential point, which is the one I find missing in the whole paper. The question is a new one. It was not the same question in the day of Swedenborg that it is now; and even in his day, when its extent was not one fourth of what it is now, he put the question upon the "pernicious drink" basis himself. Now we have an actual, gigantic evil to contend with, that actually reaches forth its hand into the family and the home. The question of the sacramental cup is a second step as far as time is concerned, and a test which the Lord permits, placing the question upon religious grounds with those for whose regeneration such ground is necessary.

Therefore there is a possibility of seeing in a movement, which woman started in self-defence (and it is probably wise to avoid all derogatory reference to such courage, which defends the virtue of home against brutality in man), a something else than simply leaven "which will fall to the bottom." There is a possibility of seeing therein one of the developments of Divine truth necessary to the elevation of the race to that point which it had in Adam, for fermented wine began in Noah. There is a possibility also of seeing that every argument which the Church makes in favor of fermented liquors of any kind is hailed with delight by that portion of civilized "society," whom we call the "lower classes," and in all probability justly so.

ADOLPH ROEDER.

[In printing this letter, the Editor feels it right to say that he does not thereby express approval of the idea advanced by the writer, that the doctrines are of doubtful interpretation or of so limited a scope as not fully to embrace the principles of all religious and social questions.]

A DEFINITION NEEDED.

YARMOUTH PORT, MASS, April 10, 1888.

Editor of the New-Jerusalem Magazine: —

DEAR SIR, — Before further discussing the wine question, would it not be well to ascertain how the term is used in the Writings. New-Churchmen are not given to dogmatism, and if a satisfactory

definition could be found, our differences would be in a fair way of adjustment. Much that is being written on the subject rests on a partial view of the question, the result of pondering too exclusively over one set of statements. We read in A. E., 376, of "wine in the wine presses," of "treading out wine in the wine-presses," of grapes being "trodden into wine," and of wine being collected in the wine-presses. Are we in such cases as these to understand that Swedenborg is speaking of wine that has been fermented? Were grapes trodden into fermented wine? Was fermented wine collected in wine-presses? To those who can answer these questions affirmatively there is nothing further to be said. But if it is admitted that the juice fresh from the cluster is here meant, then the term wine has a wider meaning than is commonly allowed, and this wider meaning is fatal to the accepted theory. The essential point at issue is not whether wine has a higher signification than *must*, but whether the higher signification demands the fermented article as its representative. Some may go a step farther; but this conceded, namely, that fermentation is not an absolute necessity to such representation, would greatly simplify the question.

To some minds the few passages in the Writings where spiritual combats are compared to material leavenings are sufficient to remove all doubts on the question. Perhaps they are right. But, if so, there is a little conundrum as yet unexplained. After a successful spiritual combat "the truth exists purified, like wine which grows clear after fermentation." Now this combat is between the truth in the rational, and the falsity in the natural mind; and it is the natural mind that is purified by temptation-combats, (A. C., 3321) and is therefore likened to wine after fermentation; nevertheless, this purified natural mind is represented as to truth, not by that to which it is compared, but by *must*.

James Park.

SWEDENBORG STUDIES.

MORE BAPTIST INQUIRIES.

THE Baptist brother who lately raised some questions as to baptism of infants makes some further suggestions: —

"Giving such power to a mere outward, physical act seems to me foolish. And I confess it disappoints me with Swedenborg. I thought he made the Lord so present with every child, even those of the heathen, as Jesus teaches when He says, 'Their angels do always behold the face of the Father in heaven.' Certainly I have believed that God was with all infants, taking every one of them to heaven at death."

We confess that we are disappointed that our friend, after reading what is said of baptism in the "True Christian Religion," or even what we said in our April number, should assume to call it "a mere outward, physical act," thereby begging the question which he is inclined to discuss. And we are disappointed again that he forms an opinion of our doctrine which appears contrary to Scripture when it is most distinctly written, —

"Every infant, wheresoever he is born, whether within the Church or out of it, of pious parents or impious, when he dies is received by the Lord and is educated in heaven, and according to Divine order is taught and imbued with affections for good and thereby with knowledges of truth; and afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven." — H. H., 329.

Our friend continues, —

"Taking the writings all through, is there not enough warrant in them for New-Church people to be Catholic enough, not only to be indifferent as to the form of baptism, but indifferent whether there is any outward, physical baptism or not? Why may not a man taking the position of a Friend have a working place among your laymen, among your ministers? Would not such a spirit be more in keeping with the New Age?"

To this we would only say that no one, who rejects the literal meaning of the Word and makes a matter of indifference what our Lord declared to be a part of righteousness, will ever seek for a place among our laymen or ministers. We have no warrant in the doctrines for rejecting what is so plainly taught as the spiritual efficacy of the two sacraments, and therefore can never be Catholic enough to be indifferent to them.

Our friend then asks for "a full exegesis of MATT. xxviii. 19, 20 and the kindred passages in the other gospels, in special reference to the fact that they are first to teach, then baptize, then teach again; and that faith was to forerun baptism."

We think it is an error to suppose that there are kindred passages in the other gospels. As to the one in Matthew we would say that the language "Go ye and teach all nations, baptizing them, teaching them, etc.," is misleading, for the word to teach is used but once. In "teach all nations" it has always been seen that "make disciples of" or "Christianize" is a more correct rendering. They were to make disciples of all nations by baptizing and teaching. Baptizing is put first for the same reason that John the Baptist preceded our Lord, namely, because it prepares the mind for receiving the gospel.

Finally, our friend says, —

"Will you allow me to frankly say that the most disappointing thing about New-Church people is their intense churchism, their holier-than-thou, wiser-than-thou attitude. It may be simply the confidence of men who believe that they have the final word of truth, but it is disappointing to a man feeling his way from all fetters of form and narrowness into the larger spirit of Christ, to one who believes that not doctrine but life is the test of religion. I cannot see but that you are in danger of being a good bit like them who made faith alone, intellectual conviction alone, the sure way to heaven."

We welcome any question or criticism, but have no space for considering a mere allegation like this. We are well aware that the clear seeing of a truth is apt to lead to a confi-

dent expression of it, for one feels the power of the Holy Word confirming what he says. But we greatly regret if we have given the impression of undervaluing this or any friend of truth.

WERE THE MIRACLES ILLUSIONS?

Dr. W. H. Holcombe, writing recently of illusions, has said, of the rod of Moses turned into a serpent: —

"Moses had fallen into a state of illusion, induced upon him for the purpose of revelation. No such transformation occurred. God works always by law; and there is no law, natural, spiritual, or Divine, by which a dead piece of wood can be immediately changed into a living creature."

One of our ministers, in an excellent sermon recently published, gives forth the same idea from his own reflection: —

"I do not suppose the staff was really turned into a serpent. The change took place in the mind of Moses."

Leaving these brethren in their liberty of thought, we have felt that their language was such as to demand attention. For, if this be pronounced a miracle of illusion because of the difficulty of understanding what was done, will not the same apparently innocent explanation be applied to all the rest so that the conclusion will finally be reached, "Miracles were illusions and took place in mind and not in fact." This would be a weakening and denial of the Holy Word, making it to the simple a more or less deceitful book, and to the wise a book which has been exposed in its deceitfulness.

If any one will turn to A. C. 6949, or to any passage treating upon this event in the life of Moses, he will see that to a mind as enlightened as Swedenborg's no difficulty was presented, and he will be led to see that the difficulty felt by Dr. Holcombe and others is simply the result of not taking into view the phenomena of the spiritual world and the way in which its laws are operative in a miracle. Swedenborg says: —

"The miracles which are on record in the Word took place by an influx from the prior into the posterior world, and were wrought

by the introduction of what is in the spiritual world into corresponding things in the natural world. Miracles are works of Divine omnipotence, following the order of the influx of the spiritual world into the natural world, with the difference that what actually takes place in the spiritual world is brought down in the natural world into such things as correspond." — Tafel Doc. Vol. II., p. 760.

From this it is not difficult to see that, when the spiritual change took place of that which was in correspondence with the rod to that which was in correspondence with the serpent, the external and visible change took place. Such a change to a simple mind would be only a miracle; to a wiser mind it would be equally real but vastly more intelligible as a warning.

We greatly regret that the brethren cannot take a higher view than is presented in the extracts.

PHOTO-LITHOGRAPHING THE MANUSCRIPTS.

THE collection of funds for completing the perservation by photo-lithography of the manuscripts of Swedenborg belonging to the Stockholm Academy of Sciences seems to be progressing so well that the present summer may see the work undertaken. All should contribute and should consider it a privilege to do so. It will be, in all probability, the last of this work to be done, since it is unlikely that further manuscripts will come to light. To complete the work so well begun in 1870 it will be necessary to photo-lithograph the whole collection known as the *Memorabilia* or Diary, which will be a difficult work, and the manuscript of the "Arcana," which is much more plainly written. Rev. S. H. Worcester also reminds us that, by accident, two books of the annotated Bible were omitted. It is certainly desirable that this should be made perfect, but unhappily many pages are wanting from the copy in the Academy, so that Dr. Tafel was obliged to insert from another copy pages lacking the notes. If there be a possibility of recovering the missing sheets, the attempt to do so should be renewed.

All think at once of Dr. Tafel as the man to do the work.

The affectionate message sent him through us by the venerable librarian of the Academy showed how gladly he would again coöperate with Dr. Tafel. So many difficult points will be found which one alone ought not to decide, there will be a general desire that Dr. Tafel should have a competent assistant. We could name one whose knowledge of languages, ancient and modern, and whose ability for patient, hard work would seem to qualify him for such a duty, but the Committee having the matter in charge should be left to make its own arrangements.

EVERLASTING DOORS.

A FOOT-NOTE attached to n. 33 of the "Doctrine of the Lord" in the Rotch edition calls attention to the fact that, in quoting in Latin from the twenty-fourth Psalm, Swedenborg said "*ostia mundi*, doors of the world." Let us note the form in which the quotation is made whenever found: —

A. C., 2851, *ostia æterna.*
A. C., 5922, *ostia mundi.*
A. C., 8989, *ostia mundi.*
A. C., 10053, *ostia mundi.*
A. C., 10483, *ostia æterna.*
D. L., 33, *ostia mundi.*
D. L., 38, *ostia mundi.*
A. E., 208, *ostia mundi.*
Dict. P., p. 58, *ostia mundi.*

The Hebrew word rendered here either by the adjective form *æterna* or the substantive form *mundi* is the common word for age and eternity. Rarely it has the meaning of the world in the sense of the present age. Thus it may be rendered either way as Swedenborg has done, and it is likely that the rendering *ostia mundi* was to his mind perfectly literal, while the other was less used because it gave the sense rather than the letter. Perhaps, therefore, the note, which seems to imply that Swedenborg is at variance with the ordinary understanding of the passage, would best be omitted, and the reading "everlasting doors" be allowed to stand without remark.

BOOK NOTICES.

History of the People of Israel till the Time of King David. By Ernest Renan. Boston: Roberts Brothers. 1888. pp. 362. $2.50.

We have hesitated between expressing our opinion of this book or sending it back to the polite publishers. It is printed in the best manner and is easy reading, but it is one of the most foolish books extant. The writer, in whose mind the Romish Church has left no spark of true faith, begins by acknowledging that his purpose is similar to that of his "Life of Jesus," and then proceeds to the history of the Israelites as it stands in his mind, already closed to all modern evidences as well as to all ancient verifications of the truth of the story. To him the "Spirit of God is the soul of the world." "We must assume primitive humanity to have been very malevolent." "Man was for thousands of years crazy, after being for thousands of years an animal." "No signs have been discovered in nature of any intelligent agent superior to man." He says that the story of Abram and Lot is "not to be taken literally." He believes the Levites to have been Egyptian priests, who foisted themselves upon Israel as one of their tribes. In the face of modern research, he says, "It is also possible that all these narratives of the Exodus, into which fable has penetrated so deeply, may be even more mythical than is generally supposed," and seriously adds, "There is nothing to indicate that the Egyptian government had any desire to keep by force within its borders a band of foreigners, whose presence had become, to say the least of it, useless." One of his assertions is that "the band of fugitives was infinitely smaller than the hyperbolical figures of the existing text would lead us to believe." Of the crossing of the Jordan, he declares that "in spring one can wade across it; it was easy to effect a passage." M. Renan clearly never saw the Jordan. He thinks that the *urim* and *thummim* may have been dice.

Thus having gone over the ground, omitting no possible Quixotic attack, he concludes by saying, "O, Divine comedy," but forgets that readers will regard him as the actor.

PARISH PROBLEMS. Edited by WASHINGTON GLADDEN. New York: The Century Company. 1888. pp. 479.

THIS is a large and handsome volume, but it is not too large to discuss adequately its very important theme of "Hints and Helps for the People of the Churches." On every subject connected with church work it has something bright and readable to say, and some two dozen well-known pens have busied themselves on portions of the general subject. The main divisions are "The Pastor's Call," "Parish Business," "Parish Buildings," "The Pastor at Home," "The Pastor at Work," "Helping the Pastor," "The People at Work," "The Sunday School," "Worship." Each of these heads is treated of in from six to seventeen divisions. The most of the work has been done by Mrs. Margaret Woods Lawrence, well known everywhere and to many of our people personally as "Meta Lander." As a writer of shrewd common sense, blessed with keen wit, she has handled her subjects in an entertaining and instructive manner. Next in extent of contribution comes Dr. Gladden, a Congregationalist of broad mind, progressive in his nature, and known to be ingenious in developing ways of increasing the influence of the churches for good. Then there are Austin Abbot, writing on "Business"; E. C. Gardner on "Buildings"; Drs. Munger, Thomas, Scudder, Vincent, and others, each dealing with his own special subject of thought and action.

The book is so full of wit as to be eminently readable, but is never irreverent, and its contents are just what church members need to know. People are much the same in all these matters, the new being as yet only slightly differentiated from the old, and they will be benefited by looking into what these writers have to say on all these subjects. Speaking of congregational singing, Waldo S. Pratt says, —

> "The congregational chanting that may be heard in many a village church in England, in Dr. Allon's church in London, and in some Swedenborgian churches in America, is something to be emulated and pursued, wherever its attainment is at all possible."

REINCARNATION. By E. D. WALKER. Boston: Houghton, Mifflin, & Co. 1888. pp. 350. $1.50.

A HANDSOME volume, devoted to the Eastern doctrine of transmigration of souls, is not to be wondered at in these days when the search for truth is carried on as never before; and every one

knows that there are minds which not only come to appreciate what is good in Buddhism, but can espouse it as the highest form of truth. Such must have very little insight into Scripture, but they may be helpful in their influence upon those who ignorantly despise the thought of the East. Mr. Walker, writing in the best spirit and making scores of pleasing quotations, treats of Reincarnation as a doctrine, of Western evidences, objections, and opinions upon it, of its standing among the ancients and in the Bible and in early Christianity and in the East today, and of the bearing of it upon ideas of death, animals, and fate. He adds a Bibliography. He is so thorough a believer in it that he finds it everywhere. For instance, in the Proverbs of Solomon, he finds it in the well-known passage, "When He prepared the heavens, I was there; when He set a compass upon the face of the deep; when He established the clouds above," etc. Thus, he says, "the wise king wrote of himself." He overlooked the fact that Solomon was writing of wisdom, as the reader will see at a glance from verses 1, 12, and 14 of this viii. chapter.

So of Swedenborg he says that "its hold is apparent," that he "adhered to it," which every one knows to be utterly erroneous. It is not strange, however, that Mr. Walker should so misrepresent when he finds his doctrine in "My Ain Countrie" and "Jerusalem my happy home," and in our Lord's words as to His eternal preëxistence.

Western thought in its many perversions needs the influence of Eastern, and we are grateful to this theosophist for his kindly-written book.

Atalanta's Race And Other Tales. From the "Earthly Paradise." By William Morris. Edited by Messrs. O. F. Adams and W. J. Rolfe. Boston: Ticknor & Co. 1888. pp. 242.

Published as a text-book in literature, this pretty volume contains some worthy specimens of the excellent verse of Morris, such as the "Wanderers," "Atalanta's Race," "The Proud King," and "The Writing on the Image," with some of the interludes. Morris so fully puts himself into the scenes of his poems that the reader is present in the weird places described. It is all paganism, but it is intensely real and impressive.

THE NEW CHURCH.

THE SECOND STAGE OF CHURCH LIFE.

In the first stage of our movement it was proper and necessary to attend closely to questions of organization and regulation. Until such questions were settled nothing could be successfully done. It is a stage which is always passed through with anxious thought and not without danger of losing the energy of the movement in the discussion of methods. How many organizations have been sadly weakened by strife or coldness incidental to adopting their constitution, everybody knows.

Like all others the formation of our own organization has required much time and thought. From the first meetings held in England and America to the present, constitutional matters have been the most prominent. The first discussion arose over the question, Shall we organize at all? This was answered by some negatively, and they either withdrew altogether or continued to observe doubtfully and critically what was done by others. Some on the other hand proposed at once the adoption of elaborate rules of order, defending them with ease rationally, but not always convincing others that they had the gift of prophecy in a degree sufficient to make their plans likely to be permanently useful.

Between these two extremes stood a class consisting of those who were disposed to make such arrangements from time to time as were plainly demanded and indicated by circumstances. This class, which seems to us to have been in the right, were always subject to two influences, the one holding them back as if to prevent the organization from ever emerging from its primitive chaos when it had no visible existence in form, and the other urging the adoption of pages upon pages of canons which again would need constant amendment and addition, and would be like Saul's armor upon the lithe but tender limbs of the young shepherd David.

This stage of life could not have been avoided without incurring endless trouble, for then our organization would have developed disorder and would have drifted at the mercy of the storms. The only way was to proceed patiently to arrange and rearrange

the ministry and all such matters, until at last the firm ground of modes of government and action had been established. That all such rules or methods should be the outcome of internal developments of the new religious life need not be said, for it is plain that any methods not proceeding from such a source would prove sooner or later to be unfit for use. Disagreeable therefore as the prospect might be, general meetings must be devoted to constitutional questions which would not be easily settled.

The question now begins to be heard, Have we not come near to completing this stage? The younger men ask, Can we not give the time of our meetings to plans for active service? Can we not regard constitutional matters as settled? Must our periodicals be always dealing with matters incidental to our first stage of life? And it is discerned by some that we cannot safely emerge from the wilderness of Rev. xii., in which we have been in seclusion and unheeded by the world at large, until we have passed from the formative to the active stage of life.

If there be good ground for the hope that we have nearly arrived at the second period, that of practical work, happy days are at hand; but, to hold that we have reached this point, or are near it, would be to take a sanguine view and to invite disappointment. The transition from stage to stage must be gradual, and it is best that it should be so. There are some who have been so accustomed to work upon the constitution, that they may have the unexpressed idea that a session of Convention which does not have a few amendments before it would be of little value to those in attendance. There are again, it must be remembered, younger men, perhaps recent arrivals, who in their early zeal, would attempt to do wonders by a radical change of method. There are men also of every age who do not look first at uses and so are full of impracticable theories. If there be men who plan for their own elevation to concentrated power, this effort must lead also to constitutional discussions till they had been corrected or exposed.

It seems to us important that we should reach at once a full understanding of the importance of leaving the first stage as soon as it can properly be regarded as sufficiently cared for. No man should propose changes unless he is firmly convinced by his experience that they are demanded. No proposed change should be considered unless favorably reported upon by a suitable commit-

tee. On the other hand, every active mind should dwell mainly on modes of increasing our efficiency as a Christian body in the uses of such bodies, and as a body of the New Christian Church in its special functions to mankind.

It happens that there are some amendments now pending and likely to be considered at the coming session. We wish to say that they ought to be considered upon their merits, and that we are not now indirectly attacking them. Changes may or may not be necessary. In any case we hope that our people will advance as speedily as possible to the second stage of organic life, when, in our meetings, the reports of work done and the making of plans to increase the work will have the foremost place.

THE NEW-CHURCH ASSEMBLY.

Our best wishes are given for the success of the summer assembly at La Porte, Ind., on the banks of Stone Lake. The experience of last year leads to improved arrangements for the season so that all may find "rest, recreation, and instruction." W. H. Weller, La Porte, or Rev. L. P. Mercer, 1253 Michigan Ave., Chicago, will answer inquiries.

PROOF PASSAGES.

In a manual of daily readings we have found the remark: —

"The readers of Swedenborg must judge for themselves how many of the Scripture texts in confirmation of each statement it is well to read."

We have a strong feeling that it is well to read every one, that the influence of them is important to the growth in wisdom, and that the doctrine should thus be verified to the mind so that, in its degree, each mind may be taught by the Lord when reading the Word.

BOOKS FOR URBANA.

We understand that the library of the school at Urbana is deficient in recent books, especially in works of modern history and literature, which it is hoped some friend or friends may feel willing to supply. We will gladly receive at this office any donations for this purpose and will see to their being forwarded.

THE RELIGIOUS WORLD.

FUTURE OF THE EVIL.

THE following letter lately appeared in the *Boston Transcript*: —

"*To the Editor of the Transcript*: —

"Mrs. A. C. Lee, in her 'Talk on the New Church,' at the Women's Educational and Industrial Union, on Sunday afternoon last, said: 'Endless punishment has no place in the teachings of the New Church.' But the following, clipped from the *Christian Leader*, would seem to contradict her statement: —

"'CAMBRIDGE, April 10, 1888.

"'SWEDENBORG ON ENDLESS PUNISHMENT.

"'We are glad to see that the NEW-JERUSALEM MAGAZINE determines satisfactorily that Swedenborg taught the eternity of punishment. With Rev. Joseph Cook and our modern orthodoxy, he thinks there are some men so bad that God himself cannot mend them. He does not go quite so far as President Edwards and the old school, and think that God and good angels and saints in glory will find great satisfaction and ever-increasing delight in witnessing the torments of the damned. On the contrary, the benevolent Creator tries, as far as possible, to lessen their miseries, and sends good angels among them to keep them in some kind of order and prevent them from making hell a public nuisance in the universe. These angels mitigate the sufferings of the damned as much as possible, but cannot take them wholly away.

"'In common with our modern orthodoxy, the wicked are not damned on account of original sin, nor are they punished through all eternity for the sins they have committed during the present life, but for what they do day by day. With these improvements, Swedenborgianism retains the essential orthodox dogma of endless punishment. The wicked become "incorrigible," as Mr. Cook attempts to demonstrate; and there must be an endless hell where they can be kept from "infesting the societies of the good and disturbing the peace of heaven."

"'There is one good feature in Swedenborg's philosophy on this subject. This eternity of suffering has its "uses." Not that it reforms the sinner, but it prevents him from becoming as bad as he otherwise might! It saves the universe from falling into confusion and becoming a bedlam.

"'We wish that Swedenborg, while writing upon this subject, had bethought himself to inquire of some of the angels with whom he enjoyed such familiar but misty intercourse, how it consists with the infinite wisdom and goodness of God to create intelligent and moral beings whom he could not save nor decently govern. That question would have touched the core of the matter, and its answer would have justified or exploded his whole theory. But on this point the great seer sees nothing, and with the rest of the orthodox world, is as silent as the grave.

"'REV. T. J. SAWYER, D. D.'"

This sarcastic communication of Dr. Sawyer, who, in the days of the Universalist controversy, learned a method of discussion which seems to us out of place at this day, causes us no surprise. The New-Churchman is accustomed to the remark, "If you are not a Unitarian, of course you are a Trinitarian." And he hears also the saying, "If you are not a Universalist, of course you are a Calvinist in your view of eternal punishment." We do not doubt that Dr. Sawyer is honest in joining us with Mr. Cook, because he can see no distinction. His only argument is the one against Mr. Cook's view. If he can join us therefore with a Calvinist, he can use his familiar weapons.

Some time it will be seen by reasonable men and women that the Holy Word teaches that evil punishes itself, and consequently that suffering in consequence of evil is not inadmissible under the Divine Providence, and that the Word also teaches that it is possible for a man both in this world and in the other to refuse obedience to the Lord, so that he must be constrained rather than led. Nor does this, in spite of Dr. Sawyer's sneer, lessen our faith in the Divine mercy and justice because we can see no other course which would be consistent with truth.

RESIGNATION OF A ROMAN PRIEST.

Rev. Leon Bouland, who seems to have held several important offices, both in the papal household and abroad, has printed a letter to Pope Leo, to whom he says: —

"Most Holy Father,— I have the honor to inform your Holiness that, from today (my canonical standing being perfectly regular and unquestioned), I deliberately, though sorrowfully, separate myself from the Roman Church, for the following reasons: —

"1. *Doctrinally.*— It is no longer possible for me to believe the teaching of the Syllabus, and the dogmas proclaimed at the last Vatican Council.

"2. *Politically.*— I can no longer admit the pretentions of Ultramontanism, claiming, as it does, absolute authority, not only in matters religious, but also in matters scientific, philosophic, social, and political. Such pretentious history proves to be destructive of religion and public liberty. The Roman Hierarchy constitutes in the United States (a country of which I am proud to be a citizen) a danger ever on the increase. This I have repeatedly mentioned to your Holiness, in the private audiences with which I have from time to time been honored.

"My decision to withdraw from the Roman Church is not a thought of recent origin. It is the mature result of convictions forced upon me during my travels in both hemispheres, and of my study for ten years of the chief religious and social questions which agitate our time — questions to which the Christian Fath-

ers furnish solutions wholly at variance with the Syllabus and the policy of the Ultramontane Court."

By signing the names of his many offices he gives its letter a sensational appearance. It is said that he will unite with the Church of England.

DR. LADD ON THE BIBLE.

THE great work of Professor George T. Ladd, of Yale University, on the "Doctrine of Sacred Scripture" has lately been produced in an abridged form under the title, "What is the Bible?" It will be seen by some extracts that Dr. Ladd, though representing conservative views compared with some radicals, seems to be ignorant of the true idea of the inspiration of the Word. We quote as follows:—

"The Bible is not all alike the infallible dictation of revealed fact and truth, as the barren and foolish fable of the post-Reformation dogmatics held that it was." (p. 435.) "This is now defended by no Biblical scholars, and by few theologians whose judgments are entitled to respect." (p. 55.)

"There are no Hebrew professors on the continent of Europe, so far as I know, who would deny the literary analysis of the Pentateuch into the four great documents. The professors of Hebrew in the Universities of Oxford, Cambridge, and Edinburgh, and tutors in a large number of theological colleges, hold to the same opinion. A very considerable number of the Hebrew professors of America are in accord with them. There are, indeed, a few professional scholars who hold to the traditional opinions; but they are in a hopeless minority."

Dr. Ladd makes very free with Paul:—

"That Paul and the other apostles held this erroneous impression [the immediate reappearance of Jesus] their writings most abundantly show." (p. 100.)

JUSTER VIEW OF GENESIS.

IN his recent book on Genesis, Rev. Marcus Dods has thus expressed his view, of which the New-York *Independent* says that it has "rarely seen the point stated better":—

"I fancy if one is in search of accurate information regarding the age of this earth, or its relation to the sun, moon, and stars, or regarding the order in which plants and animals have appeared upon it, he is referred to recent text-books in astronomy, geology, and paleontology. No one for a moment dreams of referring a serious student of these subjects to the Bible as a source of information. It is not the object of the writers of Scripture to impart physical instruction or to enlarge the bounds of scientific knowledge. But if any one wishes to know what connection the world has with God, if he seeks to trace back all that now is to the very fountain-head of life, if he desires to discover some unifying principle, some illuminating purpose in the history of this earth, then we confidently refer him to

these and the subsequent chapters of Scripture as his safest, and indeed his only, guide to the information he seeks. Every writing must be judged by the object the writer has in view."

TOLSTOI.

THE *Andover Review* has lately printed a study of Tolstoi's theology with special reference to his lack of faith in personal immortality. The writer sums up thus: —

"He has no prophet's vision or voice when it comes to the deepest thought of man or the profoundest conception of Christ. It is not his work to present all Christian truth in symmetrical relations. His past life, his Russian realism, his environment, the philosophy of the dismal Schopenhauer, the discarding of the supernatural in our Christian religion, make him too vague, too uncertain on the question, 'If a man dies, shall he live again?' We must thank him for his words and deeds; he is the voice of one crying in the wilderness, but he must take his place with every other reformer from the days of John the Baptist to the days of Tolstoi, as one who can give only a partial message."

KANT'S ATTITUDE.

A WRITER in the *American Journal of Psychology* refers to Kant and Swedenborg by speaking of the anonymous critique which Kant printed in 1766: —

"Our experience is not unlike that of Kant who, after paying a great price for the chief work of Swedenborg, and spending much time in its perusal, concluded in substance in his well-known article under the title 'Dreams of a Visionary explained by the Dreams of a Metaphysician,' that such pneumatological conceptions were pseudo ideas, formed by the negation of sense, made thought free *from* not *in* the world, and were *idola* illustrating the morbid tendency of some minds to come to a focus outside of themselves, and that for his part he would henceforth turn his back resolutely from the seductions of such considerations."

REVISION OF CREED.

THE prevailing interest in a union of churches raises with many the question as to acceding to the statements of faith held by some. A Presbyterian minister writes to the *Christian Union*: —

"We long and pray for the reunion of Christendom, but we should not try to hasten it by professing to believe the obsolete tenets of past ages, whether they be a part of theological or ecclesiastical systems, which are repugnant to the moral and historical sense of the present generation. This generation is more enlightened in the knowledge of God, His Word, and His ways, than were the men of the second, the fourth, the sixteenth, or the seventeenth century, and are competent to revise their ideas."

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW-JERUSALEM CHURCH.

116TH MEETING.

BOSTON, April 5, 1888.

1. The Association met at ten o'clock A. M., in the church on Bowdoin Street.

2. Divine worship was conducted by the Rev. Joseph Pettee, who preached from JOHN xvi. 23. [*See New-Jerusalem Magazine* for June, 1888.]

3. The collection for the uses of the Association performed through the Union amounted to $83.32.

4. The General Pastor took the chair.

5. Credentials of delegates were received and the Roll was prepared as follows: —

MINISTERS.

Joseph Pettee, James Reed, John Worcester, G. F. Stearns, S. M. Warren, W. H. Hinkley, T. F. Wright, W. Goddard, Jr., H. W. Wright, Richard Ward, J. K. Smyth, J. E. Werren, G. I. Ward.

DELEGATES.

Abington.— Lucius Faxon, John Hyslop, J. D. McKenney, Loring Holbrook, Joseph Pettee, Jr., Jacob B. Cobb.

Boston.—D. L. Webster, G. T. Hawley, G. B. Davis, W. J. Cutler, Benj. Pettee, E. W. Cutler, Charles Harris, C. H. Moore, C. H. Little, Horace Smith, T. H. Safford, C. M. Reed, James Shepherd, C. C. Gregg, Benj. Randall, C. S. Mack, S. B. Hildreth.

Boston Highlands.—J. A. Thompson, C. T. Dunham, Arthur Burnham, J. S. Conant, Horace P. Chandler, S. F. Howard, Arthur Hooper, F. H. Burdett.

Bridgewater.—Nahum Leonard, E. H. Sprague, L. G. Lowe, N. S. Keay, Spencer Leonard.

Brockton.—Frederick French, R. C. Kimball, Davis Copeland, T. H. West, J. W. Packard, C. L. White.

Brookline.—Albert Mason, W. B. Haseltine, A. L. Cutler, A. M. Knight, L. W. Faxon.

Dorchester.—F. W. Packard, Louis Rich, J. A. Young, J. B. Spiers.

East Bridgewater.—L. W. Richards, Alfred B. Parker, James Howard.

Fall River.—T. D. W. Wood, Thos. F. Wakem.

Lancaster.—M. H. Ward, Maria L. Clark, Abby Goss.

Mansfield.—S. P. Hodges, Evelyn Fisher, Martha Richardson.

Newton.—F. A. Dewson, Edwin Field, A. E. Hooper, J. R. Carter, Edmund H. Sears.

Providence.—D. L. Daboll, Samuel Darling, Thos. Hope, S. W. Sawin, H. A. Jackson, J. G. Whitehouse, C. R. Hope.

Salem.—S. M. Cate, Joseph Ropes.

Waltham.—George Phinney, A. W. Parker, J. R. Worcester, F. H. Edson.

Yarmouth.—H. C. Thacher.

6. The roll was called, showing an attendance of thirteen ministers and eighty-one delegates.

7. The Rev. Messrs. Giles, of Philadelphia, Mann, of Orange, and Dunham, of Portland were invited to take seats with the Association and to participate in its deliberations.

8. Reports were received and read from the societies in Abington, Boston, Boston Highlands, Bridgewater, Brockton, Brookline, Dorchester, East Bridgewater, Fall River, Lancaster, Manchester, Mansfield, Newtonville, Pawtucket, Providence, Salem, Waltham, and Yarmouth.

9. The General Pastor read his Annual Report.

10. The reports of the Missionary Board and of the Executive Committee were read.

11. The President of the Massachusetts New-Church Union then presented its report.

12. The Committee of Ministers made a report.

13. The committee to collect funds for completing the photo-lithographing of Swedenborg's manuscripts presented a report through Mr. F. A. Dewson, who also addressed the Convention on the subject. He was followed by Messrs. T. F. Wright, John Worcester, and James Reed, who enlarged upon the importance of the work in the hands of the committee.

14. The Orphanage Board presented a report in which it described the work it is doing, and submitted a recommendation that each Sunday school be requested to take up a collection for its use. On motion of Rev. J. K. Smyth the recommendation was *adopted.*

15. Notice was given of the Union meeting to be held at two o'clock P. M., and a recess was taken till after that meeting.

AFTERNOON SESSION, 3 P. M.

16. The roll was called.

17. The record was read.

18. Invitations to hold the next meeting of the Association in their churches having been received from Bridgewater and Brockton, it was decided to place the subject with the Executive Committee for decision.

19. The following resolution was offered and *adopted:* —

Resolved, That a committee of three members of the Association be appointed by the General Pastor to consider and report upon the subject of the creation of debts or pecuniary obligations by societies of the Church beyond the amount of their annual income, and also as to whether it is orderly and useful and conducive to their spiritual welfare, to contract a permanent debt in the erection of houses of worship.

The President appointed Rev. James Reed, Albert Mason, and F. A. Dewson.

20. Rev. James Reed offered the following: —

Resolved, That this Association approves of the policy, adopted by the Missionary Board, of holding meetings in places of large population, where a sufficient nucleus of New-Church people can be gathered.

21. Rev. T. F. Wright, Secretary of the Board, explained the plan pursued in carrying on the work.

22. Rev. J. K. Smyth gave an account of the movement in Lynn, where he has been ministering to the circle of about forty persons.

23. Rev. John Worcester spoke of the work and introduced Mr. Callan who had lately been working in Lynn.

24. Rev. M. J. Callan referred to the great need of the work and confirmed what Mr. Smyth had said.

25. Rev. Warren Goddard, Jr., moved to amend by omitting the words "large population," as he felt that small places were also very promising, especially for house meetings which excite no public opposition.

The amendment was *adopted.*

26. Rev. G. F. Stearns supported the resolution, referring to his work in conducting reading circles and favored the holding of a service in Fitchburg.

27. Rev. H. C. Dunham, of Portland, spoke of the need of such work being done in Maine, where a man could be employed a few months each year, perhaps in connection with Massachusetts work by him the remainder of the year.

28. Rev. C. H. Mann, of Orange, N. J., said that the feeling now in his vicinity is more favorable than he had known it, but that they, though ready to pay a missionary a good salary, could not find a man.

29. Rev. C. Giles suggested the need of doing two kinds of missionary work which would require two men of different gifts.

30. Mr. Dewson presented the need of the contributions being made in season, so that the Board may know what it has to depend upon.

31. The resolution was *adopted.*

32. Mr. Arthur Burnham offered the following: —

Whereas, It is the sense of the Association that the time has now arrived when it seems wise that the functions of the Missionary Board should be enlarged, and that it should be constituted a separate body with power to raise and dispense its own funds, be it

Resolved, That the Executive Committee be requested to report a plan for the carrying out of the above idea and the erection of the Missionary Board into a full grown organization with full powers to manage its own funds.

33. On motion, the whole subject was referred to the Executive Committee to report at the next meeting.

34. The one hundred and twenty-first Psalm was then sung and the General Pastor pronounced the benediction.

35. Adjourned.

JOSEPH PETTEE, *General Pastor.*

T. F. WRIGHT, *Secretary.*

OFFICERS OF THE ASSOCIATION.

General Pastor. — Rev. Joseph Pettee, Abington.

Secretary. — Rev. Theodore F. Wright, Bridgewater.

Committee of Ministers. — Rev. Messrs. Joseph Pettee, Warren Goddard, S. H. Worcester, James Reed, T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, T. F. Wright, Stephen Jepson, W. Goddard, Jr., H. W. Wright, H. E. Goddard, Richard Ward, John Westall, J. K. Smyth, J. E. Werren, G. I. Ward.

Executive Committee. — The General Pastor, the Secretary, and Rev. Messrs. James Reed, T. O. Paine, John Worcester, S. M. Warren, W. H. Hinkley, Warren Goddard, Jr., H. E. Goddard, Richard Ward, John Westall, J. K. Smyth, and J. E. Werren; and Messrs. Albert Mason, David L. Webster, Thomas Hope, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Francis Phelps, Lewis G. Lowe, C. T. Dunham, George T. Hawley, and John A. Thompson.

Committee on Religious Education. — Rev. John Worcester, Rev. T. F. Wright, Mr. J. T. Prince, Rev. W. Goddard, Jr., and Mr. A. M. Knight.

Orphanage Board. — Rev. J. K. Smyth, Mrs. Nahum Leonard, Rev. H. W. Wright, Mrs. C. T. Dunham, Mr. Benj. Pettee, Miss Abby L. Bradford.

OFFICERS OF THE UNION.

President. — Mr. Francis A. Dewson.

Vice-President. — Mr. Arthur Burnham.

Secretary. — Mr. Charles M. Reed.

Treasurer. — Mr. Thomas B. Ticknor.

Directors. — Messrs. George B. Davis, H. P. Chandler, Wm. J. Cutler, R. M. Pulsifer, Albert Mason, George T. Hawley, R. C. Kimball, John A. Thompson.

MISSIONARY BOARD.

Rev. Messrs. Joseph Pettee, W. H. Hinkley, John Worcester, T. F. Wright, and Mr. W. J. Cutler, on the part of the Association; Messrs. F. A. Dewson, Albert Mason, E. A. Whiston, W. B. B. Child, and Charles M. Reed, on the part of the Union.

REPORTS OF SOCIETIES.

Abington. — Rev. J. C. Werren, *Pastor.*

As reported to the Association a year ago, our Society still numbers seventy-five members. Two have passed on to the spiritual world, namely, Bela E. Faxon, aged fifty-eight years, and Mrs. Sally P. Freeman, eighty years. Mrs. Freeman was at the time of her death with one of her children at Great Falls, N. H. Mrs. Mary B. Colson and Mrs. Mary A. Cox have been received into membership.

The work of our pastor, for the past year, has been quite arduous on account of the sickness of his daughter, together with extra work in Boston, in addition to his work as pastor.

We still continue the envelope system for raising funds, which thus far has proved quite satisfactory.

The programme adopted by our Society for the past year, for our social meetings, has been faithfully carried out, and they have been quite as interesting and useful as any in former years. At two of the meetings our pastor gave lectures in connection with magic-lantern pictures. These lectures were well attended, and were very much enjoyed. The series closed with a sale, which brought out quite a company considering the inclemency of the weather. The proceeds of the sale amounted to $186.

Our pastor reports as follows: two baptisms, one confirmation, two received into the Society; administered the Holy Supper six times; assisted at two marriages and four funerals, — two of the funerals outside of the Society.

Boston. — Rev. James Reed, *Pastor.*

During the past year, services have been held regularly in our church, the pulpit being filled, during our pastor's summer vacation, by Rev. John Goddard, of Cincinnati, and Rev. C. H. Mann, of Orange, N. J. Our pastor has preached eighty-three times in Boston, Lynn, Worcester, Cohasset, Dorchester, Nashua, Brooklyn, and Philadelphia, and in various charitable institutions in Boston

and vicinity. He has officiated at eight marriages and sixteen funerals. Having been unable to find any one to relieve him of the care of the Sunday School, that important work has been continued in his hands.

It has for some time been apparent to our pastor, and to those members of our Society most familiar with church work, that more than one man is needed to perform the ministerial and pastoral work of a Society so large and so widely scattered. The Society needs an assistant minister, and until it secures one much that would promote the welfare of the Society must be left undone.

An assistant could take charge of the Sunday School and do much useful work there which our pastor has not time for. He could hold meetings in various towns where numbers of our members reside, at such a distance from the church that many are unable to attend regularly, thus enabling them to have the benefits of church service more frequently; and also giving their neighbors opportunities for gaining a knowledge of the Heavenly Doctrines. Thus the way might be opened for the formation of new Societies. Various other duties might be performed, which need not be enumerated. We trust that before the time comes for our next report, our assistant minister may be actively at work.

On Thanksgiving Day, a union service was held in our church, conducted by the pastors of the Societies of Brookline, Roxbury, and Boston; the attendance was not large. Our New-England custom of holding family reunions at the old home on Thanksgiving, undoubtedly serves to prevent a large attendance at churches on that day.

On Dec. 18, a memorial service for Prof. Geo. J. Webb, was an occasion of unusual interest to those present. Mr. Webb had charge of our church music for nearly forty years, and to him more than to all other men the New Church in America is indebted for its forms of music. It seemed eminently fitting, therefore, that a special service should be held in memory of one who had done so much to perfect this important part of our worship. The sermon was on the subject of music, and in it our pastor testified to the remarkable success of Mr. Webb, in making the musical part of the church service a medium of genuine, spiritual worship. All the music of the day was of Mr. Webb's composition.

The new order of service which, at the time of our last report

was in use experimentally, was in January of this year adopted by the Society. Although many preferred the old form, the changes are not so radical that they need be permanently objectionable to any.

A course of Sunday evening lectures was delivered in the past winter as follows: —

Oct. 30, by Mr. Reed, subject, "The Herald of the New Church with a Summary of its Principal Teachings." Nov. 6, by Rev. J. C. Ager, on "The Divine Unity and Trinity." Nov. 13, by Rev. Chauncey Giles, on "The Necessity of a New Knowledge of Divine Truth."

On the five following Sunday evenings, our pastor lectured on Church History, as follows: —

Nov. 20, "Divine Providence in History"; Nov. 27, "Primitive Christianity"; Dec. 4, "Roman Catholicism"; Dec. 11, "The Reformation and Protestantism"; Dec. 18, "The Church of Today." The attendance at these lectures averaged one hundred and thirty-two, and much interest was shown.

Our Sunday School seems to have had a profitable year, the attendance has been good, and both teachers and scholars interested.

We have had three doctrinal classes this year, instead of two as during the previous year, and our pastor has also, by request, conducted a week-day evening class at the New-Church Rooms, for the study of the "True Christian Religion." Useful work has been done in them all.

On Easter Sunday, which came this year on our "Communion Day," when our two services prevent the meeting of the Sabbath School, the morning service was arranged with special reference to the children, who were seated in the galleries by classes, as in the school, and, and took part in the music.

The day was a beautiful one, and a congregation of nearly six hundred was present. Our pastor read the account of the Lord's resurrection, and explained the lessons to be drawn from it, so that the young children could not fail to understand something at least of what "Easter" means.

Our monthly *Manual* continues to perform an important use. Many of our absent members to whom copies are sent by our "Correspondence Committee," gratefully acknowledge the pleasure which they derive from its information about what is going on

in the Society. Sermons and tracts are also distributed in church and sent to absent members.

Under the auspices of the Missionary Board of the Massachusetts Association, our pastor, on Jan. 15, opened a series of Sunday evening meetings at Worcester, and continued for several successive weeks to conduct the meetings. His experience there convinced him that the field for missionary work is a good one, and he hopes the meetings may be continued.

The New-Church Mission still continues its work in Roxbury, though on a somewhat different plan from that of last year. Those in charge feel that much good is being done.

During the year thirteen of our members have died, namely, Elizabeth Parker, Charlotte W. Southgate, Mary E. Johnson, Nancy S. Draper, Luther Taylor, Harrison Bird, Mary E. Bullard, Hannah K. Hall, Wm. H. Loring, Geo. Jas. Webb, Elizabeth J. Baxter, Joshua T. Eaton, Elizabeth F. Robinson. We have also learned that Mary L. Clapp, of Scituate, died in January, 1887.

Boston Highlands.—Julian K. Smyth, *Pastor.*

Our society has enjoyed a year of earnest, united work. Our Sunday congregations comfortably fill our church; our Sunday school is in a flourishing condition; there is perfect harmony among us; altogether we have reason to be deeply grateful to the Lord for all his benefits towards us. The true life of a society is of course that hidden life which is lived in the sight of the Lord. We stand before Him as an individual; and it would indeed be a matter of profound interest could we see, as he must see, those inner changes of thought and affection which make up a society's spiritual history. From what we see, we are encouraged to believe that with each year's experience our people are learning to depend on those spiritual helps which the Church provides, and are trying to make true use of them. It was a matter of encouragement during the past winter, when there were so many stormy Sundays, to find that the attendance of our people was but little interrupted, although many of them have to come quite a long distance.

During the year the pastor has held two series of extra services; one in the early winter in which the Rev. Messrs. Giles and Ager took part; the other during the six weeks preceding Easter. These last services have been especially enjoyable. They were held at

four o'clock and have been of a quiet, devotional character. The lectures were intended to be helpful to those who were looking forward to confirmation. There is something in the very hour of the day, which seems to tell of rest and peace; a time for quiet meditation upon the Lord's work; a time when, as with the two disciples on their way to Emmaus, the Lord seems to draw nigh, and opens the Scripture, and makes the heart to burn. The lecture meeting on the Sunday evening is good, but we would ask whether the Church has made sufficient use of these quieter and more devotional meetings?

In addition to his regular duties in the society, our pastor has preached and lectured once each in Philadelphia, Brooklyn, Portland, and New Haven; twice in Dorchester; four times at the "Mission;" six times in Gardiner, Me., during the summer vacation; and fifteen times in Lynn.

Owing to Mr. Burnham's resignation as Superintendent, as reported at the laat Sunday-School Association, the pastor has had charge of the Sunday school since last September. We have an unusually devoted and capable corps of teachers and the work of the school is carried on with vigor.

Early in the Spring a movement was made to have the members of the congregation come more generally into the system of weekly contributions known as the "Envelope System." It was felt that it would not only be a gain to the Church, but a distinct gain to every person, old or young, who should form the habit of contributing regularly to the support of the society. Accordingly the subject was presented to our people at one of our social meetings, and it is gratifying to be able to report that whereas there had been between forty and fifty who were contributing through this system, there are now upwards of one hundred and eighty.

Our church debt has been reduced by the application of $3,600, received from the Gardner estate, to the mortgage note. An additional sum of about $2,400 is still to be paid over from the same estate.

Fourteen persons were voted members of our society April 3, but, not having been received, this number is not included in the statistics.

Bridgewater.—T. F. WRIGHT, *Pastor.*

IT is probably well known that during a portion of the past year our pastor and his wife have been absent on an extended tour in foreign lands. This journey had been long in contemplation, and the past season seemed to afford a fitting opportunity for the accomplishment of this much desired object.

It was about the first of February that our friends started on their long journey to the East. Halting a short time in London for needed rest, and reserving their visit in England till later in the season, they crossed to the Continent and took steamer at Marseilles for Alexandria. After visiting many of the places of historic fame in Egypt they proceeded to Palestine, which was, perhaps, the objective point of the trip. Here their stay was quite prolonged. Many weeks were spent in Jerusalem from which point numerous visits were made to places of note in the Holy Land.

Returning to England by the way of Italy, Switzerland, Germany, Denmark, Sweden, and France, they arrived in London just before the English Conference met in August. Our pastor, being one of the American representatives to that body, was cordially received by the Conference, and, by request, gave some account of his recent travels. He was introduced by the President (Dr. Tafel) as the "editor of that beautiful periodical the *New-Jerusalem Magazine*." The Conference over, many places of interest in different parts of England were visited, and much time was also spent in London. On several occasions our pastor occupied the pulpit in some of the New-Church Societies there.

Towards the end of August our friends took steamer for Boston, and arrived in Bridgewater in the early part of September, after an absence of seven months. On the evening of their arrival, our church was opened and a warm welcome was extended to them, not only by our own society but also by members of other congregations and by the citizens generally.

While the pastor was away the pulpit was uninterruptedly supplied by Rev. Messrs. Pettee, Werren, Mayhew, Hay, Hinkley, Wheeler, S. H. Worcester, Warren Goddard, Sr., Warren Goddard, Jr., John Goddard, Henry E. Goddard, and others. These services were much enjoyed by our people. Since the pastor's return the services have been conducted by him with the usual regularity.

The attendance at the morning service has been larger than formerly, while the evening services, which have included fifteen lectures on "Lessons of the Bible Lands," drew together during the pleasant evenings in autumn very large assemblies which the seating capacity of our church was sometimes insufficient to accommodate. The interest awakened by these lectures was unmistakable, and that they have produced a happy effect upon the hearers and given a broadening influence to the society and its pastor is beyond question. Fifteen of these lectures were given in our church and eighteen were delivered in other places in and out of town. Five lectures have also been given by the pastor on the Lord's Second Coming.

The usual Tuesday evening meetings for the study of the Bible were held at the pastor's house during the fall and a part of the winter. The subject, "Joseph and his Brethren," was treated in a very interesting manner, and gave rise to some thoughtful and pertinent inquiries.

Two members have died during the year, Mr. Bela Mitchell and Miss Lucy Conant Leonard. Ten members have been received.

There have been eight baptisms and eight confirmations; also three baptisms by Rev. S. H. Worcester.

The general condition of the Sunday School is encouraging. It is steadily increasing in numbers and in interest. Great credit is due to the teachers who, it is believed, have been very faithful in their work. The adult class, conducted by the pastor, seems to be constantly growing in numbers, and in pleasant weather it is difficult to find seats for all who would attend, and measures are therefore being considered for enlarging the rooms.

The Ladies' Sewing Society in connection with the New England Hospital and the West End Nursery has been active the past year. Fortnightly meetings have been held, until recently, at the residences of the members, and many garments have been made and forwarded to the institutions before named.

We have also had the usual course of church entertainments, similar to those of former years, beginning with the pastor's reception in the fall, and followed by a Christmas festival, tea-parties, readings, etc., which have served, we believe, to cultivate a pleasant, friendly, and social spirit among our people.

In closing this report, it cannot be out of place to note a few facts, showing a change of feeling and a decline of prejudice

which once existed in this community towards New-Church people.

Two years ago a sewing school was organized, of which Mrs. Wright, the pastor's wife, is president. With the assistance of ladies from this and other denominations, the school has been highly successful, and thus a most useful and noble charity was inaugurated which has accomplished great good.

On last Thanksgiving Day several denominations participated in a union service in our church.

The recognition of our pastor by other societies ; the invitation he received to deliver a lecture at a union service in the Congregational Church, on Easter evening ; his frequent calls to conduct funeral services outside of our Society ; the appreciation by our citizens of his services in town affairs ; all these circumstances show the trend of public sentiment and indicate very clearly that prejudices towards New-Church ministers and New-Church people are rapidly disappearing.

Our Society would hereby extend a cordial invitation to the Association to hold its next meeting at Bridgewater.

Brockton. — H. E. Goddard, *Pastor.*

Another year in the history of our Society has rolled away, since we had the pleasure of appearing before the Association with our report, and we hope that the swiftly passing time has not been without its fruits.

Services have been held regularly each Sabbath, and during the summer vacation of our pastor we had the pleasure of listening to the Rev. Warren Goddard, now in his eighty-ninth year, who conducted the services in the parlors of the church, the attendance only being limited by the size of the room ; which fact goes well to show that, although failing physically, the reverend gentleman still retains, unimpaired, his mental activity, which has for so many years assisted him in his spiritual labors.

During the past year, the work of our Society has been somewhat impeded by the temporary removal, by sickness, of our pastor, from his duties, — a loss to the Society that has been deeply felt. Our pulpit has been, since the absence of our pastor, supplied by the General Pastor, who has preached twice himself, and the rest of the time by sending us students from the Theological School.

Lately, for a number of Sundays in succession, we have had the services of Mr. John A. Hayes, of Boston, whose efforts have been much appreciated, as has been well shown by the increased attendance, our numbers having fully returned to their former standard.

Our Sabbath School is in a thriving condition. Our average number, on days that the weather will permit, being over one hundred. Concerts have been given by the children, at different times, which have tended to interest them in their work, also to acquaint the parents with their progress. Considering the fact that our school has been so long without the valuable services of our pastor, who has for a number of years acted as its superintendent, we feel quite encouraged at the outlook for the coming year. Our Bible class connected with the school is in a healthy state. On last Sabbath over fifty young gentlemen and ladies were present and much interest seems to be felt in this direction.

A very profitable course of entertainments has been held the past season. Not only have they been a success financially, but they have created a new interest in the Society by bringing so many of our members together in social communion. The Ladies' Sewing Circle have held their meetings fortnightly, which have been much enjoyed. Our pastor has, during the year, officiated at two baptisms, and has, with his father, officiated at thirteen funerals and eight marriages.

Since our last report two of our members have been removed to the spiritual world: — Mrs. Benj. Eaton and Mrs. Mary E. Goddard, wife of our pastor.

Mrs. Benj. Eaton, the wife of one of our oldest members, was a lady loved and respected by all. For many years before her death, she had been confined to the house by failing health, and during her whole sickness, she was a firm believer, and received much comfort from her belief, in the New Church and its Heavenly Doctrines.

Seldom has death entered our midst, when it has been more keenly felt than in the removal to the spiritual world of our beloved sister, Mrs. Mary E. Goddard. She was a lady of a most loving and kind disposition, always wishing to make those about her happy. Her faith and trust in her Saviour were most remarkable, through her long and suffering illness, and until the end His loving arm was her support, and His hand her guide. Her

funeral services were held at her home, and were conducted by a dear friend of the family, and a former pastor of our Society, Rev. S. S. Seward.

The outlook for our Society, the coming year, considering the absence of our pastor, is quite encouraging. Both old and young seem to be moved to extra exertions to keep alive the Church interest; each working as best he may, and patiently awaiting the day when renewed health shall once more return our pastor to his accustomed place among us.

Brookline. — W. H. Hinkley, *Pastor.*

Annexed to this report will be found the usual statistical tables, showing a gain of nine members, making our present number sixty. Of this number several are temporarily absent or have permanently removed from Brookline. The affairs of our Society do not offer much ground for comment. We go on in our work much as usual. Whatever gain we have made does not seem to be in the direction of large numerical increase, or greater financial ability. It is to be hoped that we have lost nothing of that spiritual strength which is given to those who labor faithfully and unceasingly in their Master's vineyard.

We all, doubtless, feel a desire that our spiritual life might be quickened, and that we might have a deeper and purer love for the things of the Church. This does not come from external effort alone, or increase of numbers, but from individual effort to overcome selfish and worldly loves. The internal growth of the Church cannot be seen, but we may be sure that its real prosperity depends wholly upon the individual regeneration of its members. Our annual meeting was held on Easter Monday, and was well attended. The report of the Church Committee, of the Treasurer, of the Ladies' Aid Society, and of the Young People's Club, all showed a commendable activity. The ladies and the young people have not only contributed to our social enjoyment, but have aided the Church materially with their funds.

The Ladies' Aid Society are now coöperating with other church organizations in this town, in preparation for a fair in the Town Hall to aid in the completion of the building of the "Brookline Union," which will be used for various charitable uses. We anticipate some good results from this coöperative effort.

At our annual meeting a desire was expressed that the fall meeting of the Association might be held in Brookline. It was decided, however, that the Society is not quite able to undertake to entertain the Association this year, but the subject was postponed with the hope that circumstances would favor our doing so next year.

Dorchester.

This Society was formed one year ago, on April 17, 1887, with twenty-four members, and at the meeting last January, Mr. J. B. Spiers and Mr. F. W. Packard joined the Society, increasing the number of members to twenty-six.

Meetings have been held regularly every Sunday afternoon, in the Congregational Church at Upham's Corner, with an average attendance of about thirty-five, under the leadership of Mr. Geo. S. Wheeler. Sunday School at the close of service with an attendance of thirty-five to forty.

Meetings on Wednesday evenings, for the study of the Doctrines, have been held regularly, during the fall and winter, at the homes of the members of the Society.

During the year an attempt has been made to procure a church of our own, but up to the present time no satisfactory result has been reached. The fund for the purpose has been slowly growing, and it is hoped that before long it will be sufficient for the purpose. Within the past month we have lost our leader, who has accepted a call from the Fall River Society.

M. W. Turner, *Secretary.*

East Bridgewater. — T. O. Paine, *Pastor.*

The East Bridgewater Society is in the same general condition as last year, but finds some encouragement in the way of an increased interest in the Society among its members, and also among some who have not before attended with us. There has been a demand for pews from some people who have never been to our Church. The number of contributors has increased, and the amounts of contributions also.

We have very recently lost by death one of the twenty-seven original members of the Society, Mrs. Susanna Chamberlain. Two

of the twenty-seven still survive, Mrs. Lucia Rogers and Mrs. Sarah Bush. The Society was organized Aug. 2, 1838.

Our pastor for the first time in a service of thirty-one years, last summer asked for a vacation, which was of course granted him. He and his wife took a trip out West and visited some of the young Societies there, and found numerous friends who had been members of our Society.

Mr. Paine preached every Sunday during his vacation. During his absence the church was kept open, Rev. Joseph Pettee, Mr. Wheeler, Rev. Henry Goddard, and Rev. Mr. Werren holding services. The Sunday-School has been in session every Sunday during the year.

We have not had the usual number of church entertainments, but neighborhood gatherings, made up of our people, have been held.

By the sale of wood from a piece of land, left us by a former member, the Society realized the sum of four hundred dollars, which was a very welcome addition to our funds.

Considering the fact that the neighborhood is losing its population, by the removal of people to other places furnishing better opportunities to obtain work, that the Society holds its own, we consider cause for congratulation.

We are hoping to see a general advance on the part of the town, this year, and believe that if it takes place, the Society will gain in numbers and in strength.

Fall River. — JOHN WESTALL, *Pastor.*

THE prominent events of the year in our Society have been the resignation of our minister, the Rev. H. C. Hay, who was cordially invited last summer to a larger field of usefulness in the New Church of Ohio, and our call to Mr. George S. Wheeler of the Dorchester Society to fill the vacancy thus made, which he has accepted, to take effect at the close of the Theological School. We trust that these changes will be the means of bringing fuller life and greater blessings to the Church. Mr. Hay ministered to the wants of our people very acceptably. We wish him the highest success in his new field of duty, as we do Mr. Wheeler in that of his. Our pulpit has been supplied during the interim by the Rev. Joseph Pettee, by various ministers of the New Church, and

by Theological students. We feel greatly indebted to them and the General Pastor for his unfailing care of us in this time of need. In the winter the Rev. T. F. Wright gave us a most instructive address on Palestine which was listened to by a full house.

The attendance at our morning service has been good, and the Sunday School, which follows immediately the morning worship, has been well attended and full of interest, with some additions. The preparatory meetings have been held regularly, and the sacraments administered four times, including the festivals of Christmas and Easter. The average attendance at the Holy Supper is twenty-one. There have been four additions to the Society: — Thomas Ford Wakem, Mary Ann Wakem, Martha Frances Sexton, and John Horrocks; the latter by letter from the Pawtucket Society. There have been 12 baptisims, including a mother and her 5 children. We have had no deaths or removals, but two ladies who attended our services have died, and Mr. Hay conducted their funerals.

Our Reading Circle is well attended and the ladies are studying the work on the Divine Providence with much interest.

The Teachers' meetings and the Young People's meetings were never more full of interest than now.

The Sewing Society held a sale this winter from which they realized about $150.

The Charitable Aid Society continues its good work among the sick and needy.

Our ladies are also engaged on Committees at the Orphans' Home, the Fruit and Flower Mission, the Day Nursery, and the new City Hospital.

Lancaster. — RICHARD WARD, *Pastor.*

THE Lancaster Society of the New Church sends its annual greeting to the Association. During the past year our outward changes have been few. Death has not diminished our numbers, and each Sabbath has found our pleasant chapel open for worship. Our pastor has exchanged with Rev. Messrs. Bowen, G. I. Ward, and Geo. F. Stearns. Mr. Pettee, whose welcome among us is always cordial, was also with us on one Lord's Day.

We have enjoyed several Sabbath evening lectures, delivered by our pastor, and though our numbers were small, we remember the promise to the "two or three," and take heart.

Preparatory meetings have been held previous to each Communion service, which meetings we believe to be of great spiritual use.

On Christmas Eve, a little company gathered in the chapel, to whom Mr. Ward told the sweet, old story of the Lord's nativity, each repetition of which comes brightened with new radiance, and on Christmas Day, he gave us the spiritual meaning of the story as told in Luke.

Our Sunday School is small, and mostly composed of adults, as we have but few children in our Society. We use the lesson papers, and the few who are able to attend enjoy the short time we spend together very much, feeling that we are thus constantly gaining new truths, which it remains with us to ultimate in good. We have made an addition of over forty volumes to our library, among which Mr. Wright's "Life Eternal" and Mr. Smyth's "Footprints of the Saviour" are especially appreciated.

Our Church Reading Class has much enjoyed the study of "The Athanasian Creed," which we have just finished.

The Wilder Benevolent Society has continued its meetings, and in the late summer held a sale with favorable results. We have also enjoyed several church tea-parties, the first one being held in the new home of our pastor. These social gatherings are productive of much gladness and we hope of good.

Manchester, N. H.

The undersigned encloses statistics of the German New-Church Society for the year 1887, from which you will see that the state of our Society is about the same as the year before; but we have added three persons to our membership. Pastor J. E. Werren, of Abington, preached twice for our Society, March 27 and Nov. 13; also administered the Holy Supper on the same Sundays, and I am authorized to say that our Society is very much pleased with the services of Mr. Werren.

Jacob Detscher, *Secretary.*

Mansfield. — G. F. Stearns, *Minister.*

The end of the church year finds our Society in a hopeful and encouraging state. While but one member has been received, sev-

eral persons have become constant attendants, some on all our services, Sunday School, and social meetings; and we take much interest in them, as they seem to in the teachings of the New Church, and in our work.

The first Sunday evening in September our minister began a course of lectures on "The English Bible, and How it has Come to Us." They were well attended by our people; and after that course services were continued every Sunday evening, Mr. Stearns giving, during the winter, readings from the lectures by Mr. T. A. Plantz on "The Creation in Genesis," and also readings from "The Apocalypse Revealed," which is the book the Reading Circles are now reading. The last two Sundays have given us a considerable increase in the numbers present.

The morning sermons have been from texts in the same chapter as the Sunday-School lessons, and following that service is the Sunday School, after a short intermission. Together with the excellent lessons in the *Messenger*, the life and work of the Lord from Christmas to Easter have been studied and appreciated, apparently as never before.

Our social meetings, twice a month, in the vestry have been much enjoyed, and made useful, spiritually, by remarks by our minister, when he could be present.

Quite a good number of our people are laying the foundation for a thorough understanding of Divine things by reading systematically with the reading circle, and so we trust for a more interior and full life of the Heavenly teachings.

Newton. — JOHN WORCESTER, *Pastor.*

DURING the year just closed the general uses and exercises of this Society have proceeded with but little change from the methods or the apparent results of preceding seasons.

In the attendance upon worship and at our various social and religious meetings, the same quiet but earnest interest as heretofore for many years has been noticeable; while in every use performed by members and committees, the intent has been manifest, to make more full, if possible, the expression of desire for Christian brotherhood and use to the community, for which we are organized.

We have, for so small a Society, a Sunday School unusually

full of children of most interesting age, who give rich promise that at no distant day our active membership may be increased and strengthened in the way which gives best promise of increase in spiritual life and ability for use in the great field of Christian labor. The members of the Society appear to appreciate the importance of the charge committed to them, and evince by their large attendance upon all its general exercises their appreciation of the invaluable labors of our pastor in this direction, and of desire to coöperate with him and his corps of teachers.

Our social entertainments have been largely devoted to such recreations as are suitable to the entertainment of children, and in which they could have an active part; being at the same time thus made unusually attractive to their parents and older friends. All those provided especially for adults have been of a simple and quiet social character, but not less enjoyed on that account.

On Friday evenings, not occupied by these social meetings, the study of spiritual subjects, under the guidance of the pastor, has been continued with interest and profit; during the winter this study has been the correspondence of the various functions of the body.

The Society has continued the system of monthly collections for various uses in the church, contributing the sum of $670 to nine different objects, not connected with our own direct work. While thus continuing in the quiet performance of ordinary external duties, to many has come directly, and to all as a consequence of close brotherhood and sympathy, experience of the deepest spiritual quality, bringing closer connection with the heavenly world, and opening all hearts more fully in the desire and need for closer and more living relations with the Lord.

Three valued members of the Society, Mr. H. L. Keyes, Mrs. J. S. Stone, and Mrs. Worcester, the wife of our pastor, and one infant of the five born to us during the year, have been taken into the spiritual world, bearing with them the affection and the desire for reunion of all the members of our congregation. Mr. Keyes and Mrs. Stone were earnest and constant attendants upon our meetings, — helpful and useful in all their relations to us. Of Mrs. Worcester, it is difficult to speak in terms which will adequately express the full sense of her past and present relation to the Society of which she was so long a member, and which had learned to value her gentle, kindly, innocent wisdom of life, so long exer-

cised in the peculiarly sisterly relation she bore to every member of our congregation, as a most essential element, not only in the life of the Society as a whole, but of that of every individual who came within its influence. The affection and sympathy of the Society have been with her and those most near and dear to her, during all her long illness. It serves as a present bond to hold us together in still closer spiritual union, and helps to preserve the consciousness of her now more active and affectionate interest and aid in all the spiritual development of the friends she has left here.

The Society recognizes the importance of its position in a rapidly growing and intelligent community, and desires to take every step which may be made with prudence towards establishing the permanent growth of the external, as well as the spiritual, functions of its organization.

It has reason to hope that the time is not far distant when measures may be taken for the attainment of a more prominent position among the religious societies of our city, and extending the opportunities, so highly valued by ourselves, of obtaining instruction and practice in the truth and life of the Lord's New Church.

Pawtucket.

DURING the last year we have much enjoyed the services of Rev. Warren Goddard, Jr., who has given us most excellent sermons.

Although our numbers increase much more slowly than we would desire and we seem to lack the enthusiasm of some societies, still, in proportion to our numbers, perhaps we have as much life as some of the larger societies. It seems hardly possible for a society to increase where no Sunday School exists, as it would if there were children growing up in the doctrines of the Church to fill the vacancies caused by the removal of the older ones.

We have met with a serious loss during the last winter in the removal of Mr Alexander Chaplin and family from our city. This family contained four church members, including our former secretary and our organist. In consequence of this removal our attendance at the Holy Supper has been quite small.

Last May one member withdrew to join the Fall River Society. Mr. Goddard has administered the ordinance of baptism to one per-

son and officiated at one marriage. I would say that at the present time, but a third of our members are residents of Pawtucket.

IDA L. ESTEN, *Secretary.*

Providence. — WARREN GODDARD, JR., *Pastor.*

THE life of the society during the past year has on the surface been of a quiet, uneventful character, with evidences however of a growing responsibility to the Church and a desire to perform more faithfully the duties of membership.

At our annual meeting at the close of the year reports were read from the various departments of society work, and on the whole these were of an encouraging nature. Our pastor, the Rev. Warren Goddard, Jr., was unanimously requested to continue his ministrations and mutually satisfactory arrangements were concluded, securing his valuable services for Providence and Pawtucket another year. It is pleasant to remark that a larger number of members attended this meeting than usual, many having hitherto been too willing to leave the active duties of the Church to a few.

We are preparing for a course of six lectures by different ministers of the Church. The opening one will be delivered by Rev. Chauncey Giles, followed by Rev. Messrs. James Reed, Theodore F. Wright, Stephen Jepson, and Warren Goddard, Jr.

Providence has of late been the scene of considerable religious activity, as evidenced by public meetings inaugurated by the University students, revivals in various Churches, and by lectures on leading religious topics. This should present a favorable opportunity to make known the peculiar but none the less beautiful truths of the new dispensation, as men's minds appear to be more than usually opened to receive religious impressions.

The Reading Circle has continued its meetings through the year, with the exception of a few evenings when our pastor on account of severe sickness in his family was unable to attend. The Doctrine of the Lord is being read with interest and our regret is that more do not contribute by their presence to the use and success of these weekly gatherings. The preparatory meetings instituted as a preparation for receiving the Holy Supper are much appreciated as evidenced by an increased attendance.

By reference to the Sunday-School Conference report it will be seen that as to numbers and attendance there is little variation

from the previous year. It is a pleasure to say that the Superintendent and teachers continue to show, by steady attendance at the weekly meetings for the study and preparation of the lessons and by their devotion to the true interests of the school, that they duly appreciate the responsibility of this most important work.

The Church Library Committee have recently completed a printed catalogue for the use of all who desire to read the works of the Church. Its usefulness is already demonstrated by the increased number of books loaned. Sixteen hundred tracts have been distributed during the past year and we have good evidence that their perusal is creating an interest and infusing new light into many minds.

Six additional members have been received during the past year, as follows: — Miss Caroline E. Ballou, Silas W. Sawin, Thomas Wilkinson, Mrs. Ann Wilkinson, Miss Annie L. Stimson, Miss Edith E. Heyworth.

Three members have passed into the spiritual world; Levi Salisbury, Henry Ashworth, and Erastus C. Pease.

It will be noticed that we reported last year a total of 114 members. Since then we have made a thorough scrutiny of our membership roll, dating from the formation of the society, which resulted in reducing our actual membership to 106. Some of the members had not been heard from for upwards of thirty years, and by a vote of the society these were no longer to be counted. Our actual membership today is 109.

By a vote of the society at its quarterly meeting held March 27, 1888, the foregoing was adopted as the society's report to the Massachusetts Association of the New Church.

THOMAS HOPE, *Chairman.*

Salem.

EARLY in last December the Rev. D. V. Bowen, who had preached for us acceptably about three years, left us with his family for a residence in California. Others, who had been active and useful members of our organization, preceded him by a few weeks for the same destination, causing vacancies which we feared might not readily be filled. But in the Lord's good Providence the places of the latter were at once occupied and their uses performed by others who came to us unexpectedly; and our Sunday

services have continued without interruption, conducted by ministers of the Church and by students of the Theological School who are soon to enter the ministry.

We are expecting erelong to have a resident pastor. We may not be able to give him a full support, but the way is open for sustaining him in connection with New-Church friends in Lynn, who will share with us his services. This proposed arrangement comes to us very opportunely, and is accepted as an additional assurance that the kind Providence of the Lord is over us, working according to our needs in ways not of our devising.

The ladies of the society have as usual been efficient in their work and successful in their sales. They have also continued to provide monthly tea meetings that are promotive of a social sphere in the society.

The many unpleasant Sundays of the past winter have lessened the attendance at the Sunday school, but, with few exceptions, the sessions have been held, and the school is now gaining in numbers and interest.

We enter hopefully on a new year, trusting that by the earnest and united efforts of minister and people we may grow in the knowledge and life of the Heavenly Doctrines, and that others may be drawn towards the Holy City, "a City that hath foundations, whose builder and maker is God."

Waltham.— Benjamin Worcester, *Leader.*

The past year has been an uneventful one in the history of the Waltham Society. We are glad to be able to report a larger average attendance at the Church services than last year, the congregation at morning worship having been larger on several occasions than ever before. The Vesper services held during portions of the year have been as successful as ever. The doctrinal classes as well as the social gatherings have been well attended and, we trust, have accomplished good results.

For about two months, by reason of a painful illness, Mr. Benjamin Worcester, the leader of the society from its organization, has been unable to continue his ministrations, and his recovery, at the present date, is so slow that we cannot reasonably anticipate the resumption of his duties for some time to come. This deprivation is not alone felt by the society and congregation, but also by the New-Church School, of which he is the Principal; and his

connection therewith, and relation of beloved instructor to so many pupils residing in different parts of the country, will render this announcement of his prostration of more than local interest, and will as widely beget the desire that his useful labors may shortly be resumed. During the interval of his sickness, Mr. John T. Prince has each Sunday very acceptably read a sermon, except on one occasion, when Rev. M. J. Callan, a resident of Waltham and member of the Theological School, led the worship and delivered a thoughtful discourse.

The General Pastor has administered the Sacraments quarterly.

Yarmouth.—G. I. WARD, *Minister.*

SINCE our last report and during Mr. Mayhew's pastorate, which terminated Sept. 30, four members have been received into the Society, namely, Miss Mary Thacher, Mrs. Abigail R. Hopkins, Mrs. Mary Jane K. Jones, Mrs. Mary Elizabeth Kelley. Mr. Mayhew also officiated at two funerals. Our esteemed brother Nathaniel S. Simpkins passed away in the 90th year of his age. He was one of the original members of the Society, and for many years its efficient secretary. The usual Vesper services were held during July and August.

Mr. Ward's ministry dates from Oct. 15. He has officiated at one marriage and two funerals.

On Thanksgiving morning a union service, the inception of the Yarmouth clergymen, was held in the Orthodox Church, our Society and congregation being well represented. Mr. Ward preached, and however we may differ as to the usefulness of such meetings there was, on this occasion, no compromising of New-Church principles.

The Sunday evening class which has been limited to the young people is now open to those of riper years, and as all who attend are liable to be questioned, and also take part in the reading and conversation, a renewed interest is taken in doctrinal studies. The abridged *True Christian Religion* is the text-book. Adults have also been invited to attend Sabbath School, and their presence alone has been a support to others.

This year the Holy Supper has been celebrated immediately after the morning service instead of being a separate afternoon worship, and, as far as known, the change meets with general approval.

REPORTS OF OFFICERS AND COMMITTEES.

Report of the General Pastor.

Since my report in April last have preached fifty-four times, in twenty-one different places, and have administered the Holy Supper twenty-two times, in ten different places; have administered the sacrament of baptism in twenty instances, and the rite of confirmation in twenty-three; have attended four funerals, and officiated at one wedding.

April 17, 1887, instituted the Dorchester Society of the New Church. May 1, 1887, authorized John Alexander Hayes as a candidate for the ministry. To clergymen and students for the ministry, one hundred and twenty volumes have been distributed, twenty to clergymen, and one hundred to students.

The several societies which, the Association is aware, have for some time been without regular ministerial services, have all been supplied regularly on the Sabbath, partly by the General Pastor, directly or indirectly. In doing this, much assistance has been given by members of the Theological School, sometimes preaching their own approved sermons, and sometimes reading those of others. The result has been that, though the lack of daily pastoral service is much missed, there has, happily, in general, been no falling off from the Sabbath services and the Sunday School.

A call has been extended by one of the societies, that at Fall River, to Mr. George S. Wheeler, who graduates next month from the Theological School, and the call has been accepted. There are indications that vacancies in other of the societies may be filled at an early day.

Rev. Henry E. Goddard, who was some months since given a vacation of three months, by the Brockton Society, of which he is pastor, is still unable to return to his duties. He is about to take a trip to the West, where he has brothers. He writes me of decided improvement in his health, and expresses the hope and expectation that he will be able to return to his ministry in the early autumn.

It has already been reported to the Association that more than

a year since some special efforts were made by the Missionary Board, looking to an organization of the Church in Lynn. Services were held, and lectures and sermons regularly delivered. The interest increased, men and women connected themselves with the movement, and now a hall is rented and regular Sunday worship is maintained, a considerable part of the expense being met by the worshippers, and there seems good promise of a permanent establishment, for which a warm desire is expressed by them.

Within two or three months, it has seemed well to the Board to take similar action in relation to the city of Worcester, with the hope of a similar favorable result. Rev. Mr. Reed, several of whose Society reside in that city, consented to begin services there on Sunday evenings, the railway trains allowing him conveniently to go up before the meetings and return after their close. He has made eight visits on successive Sundays, and they have under the circumstances (there being no man there to make the necessary arrangements) been reasonably successful. The services have been held in a pleasant hall, which accommodates but sixty or seventy. The attendance has varied; but, at the best, the hall has been well filled, the interest evidently growing. Sunday evening, March 18, Mr. Hinkley, in accordance with the desire of Mr. Reed, with the approbation of the Board took up the course. His first meeting was a pleasant one. By the desire of the Board, Mr. Hinkley's visits will be continued through this month. Future action will be determined by the results. The Board will doubtless continue this movement as long as it appears to be useful.

In regard to the work of our missionary, Rev. Mr. Stearns, in Worcester, Fitchburg, Lynn, Lowell, and other places, which has been quite useful, information will be given in the report of the Missionary Board.

The several societies composing our Association have passed through another year's work and experiences, and what is the result? Has it been one of progress? Has there been effective coöperation with the Lord in the end He is seeking?

We know that the sole effort of our Lord is to bring us as individuals, as societies, and as an Association nearer to Him; to develop in us more of His spirit; to make us fuller recipients of His life, and so more efficient laborers in His vineyard. Is there evidence that, from fuller coöperation on our part, His effort has been successful? Have we, as individuals, as societies, and as an

Association been coming nearer to Him, and practically, in our lives, more under His influence?

There are two elements that enter into, and go to form, our spiritual life. One of these elements is putting away evils, and doing what is good as of ourselves. We must shun evil and we must do good; and we must do each to all appearance of ourselves. We must to all appearance of ourselves see and acknowledge in ourselves tendencies to the evils forbidden in the Commandments and, as of ourselves, discard them as sins in our minds and in our hearts. We must, also, as of ourselves, acquire a practical understanding of the Golden Rule, the two great Commandments, the Blessings, and other of the Lord's teachings, and must as of ourselves do these.

The other element of spiritual life is, that we in our hearts and minds acknowledge that the will, the understanding, and the power to discard evil and to do good are from the Lord alone. These two elements of spiritual life are likely to go on together with equal step. If there is comparatively little of vigor and earnest self-denial in putting away evil as sin, as of ourselves, and little energy in our doing the good the Lord's direct precepts require, then there will be little of the other element, little sense and acknowledgment that our will, our understanding, and our power are from the Lord. On the other hand, if there is in shunning evil as sin, apparently of ourselves, positive and earnest effort, and the same positive and earnest effort in bringing the direct precepts into life; if, for example, we put all the strength of our life into the work of forgiving our debtors, as we hope to have our debts forgiven, into the work of doing to others as we wish them to do to us, and into other of the good forms of work which the Lord requires, there will be a corresponding fulness in our acknowledgment of the truth that our will, our understanding, and power of not doing the evil and of doing the good are from the Lord alone. Now it is evident that the fuller our acknowledgment of the Lord is, the nearer we shall be to Him, and the nearer He will appear to be to us. Hence, if we are faithful and increasingly so in shunning evil and doing good, apparently of ourselves, the result will be that we shall be coming nearer and nearer to the Lord, and more and more under His influence. And the more we are under His influence, the more in earnest shall we be in studying His character. What He is and is seen to be will be regarded more and more as the

example and guide as to what we should be. The nearer we are to Him and the nearer He appears to be to us, the better shall we know from His love to us how we ought to love one another. There can be no more positive and positively decisive evidence of our progress as individuals, as societies, and as an Association, in spiritual life, than would appear in the fact that we are practically nearer to the Lord, and that He is apparently nearer to us. And if, as individuals, we are coming more into a practical recognition of the Lord, and as individuals, are living nearer to Him, this is a substantial foundation for an improved condition of our societies and of the Association composed of them. And the result of this increased individual conjunction with the Lord will be that the societies and the Association will be nearer to the Lord and more under His influence, and while acting to all appearance of themselves, will be doing their appropriate work more fully in the acknowledgment that their will, their understanding, and their power are from the Lord alone. And do we not see, and have we not cause for much thankfulness that we see, in the work of the societies and of the Association, at least, some cheering evidence of the Lord's increasing nearness to us as individuals, as societies, and as an Association, and of an increasing nearness on our part to Him?

This union with the Lord is the essential ground of all good and useful work; and have we not some evidence of progress in this union in some increase of truly Church work in our body.

JOSEPH PETTEE, *General Pastor.*

REPORT OF THE MISSIONARY BOARD.

THIS Board has continued to meet monthly and to act through the General Pastor and through a Sub-Committee. Our work is so important that we are inclined to report every detail, which is read to us by Messrs. Pettee and Stearns, and made a part of our record. But this would be to consume too much of your time and would also cause some repetition of what is included in the statement of the General Pastor. It seems best therefore to say by way of summary that the same very quiet, but persistent and patient, work which has been done hitherto, has been maintained by Mr. Stearns, and so far as similar duty fell to him, by Mr.

Pettee. It has been a house-to-house work, promoting reading circles and holding hall and house meetings. Mr. Stearns has sold books to the value of $96, including about fifty copies of the "Apocalypse Revealed." His field has lain especially in a tract bounded by Taunton, Worcester, Lowell, Gloucester, and Lynn. He is constantly finding new readers, supplying their wants and connecting them with the circles.

The group of people in Lynn has now come to have Sunday afternoon meetings, but he visits them in the week. So at Worcester, Sunday evening meetings have been held for some weeks, but he has not relaxed his efforts on other days. The next groups in size are those at Lowell, Lawrence, and Fitchburg.

In arranging the work the Board has been obliged to consult its financial resources very closely. The contributions for this purpose have not increased of late years. When the salary of the General Pastor and of the missionary are paid, there is little left for special work. Where students are supplying places it is deemed right that, if the travelling expenses take all that is paid them, they should receive a small sum. It has been thought right to pay $100 towards the expense of the Mission in Boston. Pastors who go out from Boston and vicinity to do missionary work also receive a small payment. Thus our funds are required for doing the least that is our duty to do, and a recent opportunity to secure a part of the service of a promising man for the cost to us of $350 a year could not be taken advantage of.

This is not spoken in a spirit of discouragement. Those who are in a work see its needs more clearly than those who are without. The very quietness with which our work is done, though not unlikely to promote its efficiency, may lead some to think that little is accomplished. Much has indeed been done, but vastly more remains, not only in new fields, but in the quickening of our own people so that they may live less in their societies for their own satisfaction, and have more of the apostolic spirit which should be the special characteristic of our people.

Respectfully submitted.

JOSEPH PETTEE, *Chairman.*

T. F. WRIGHT, *Secretary.*

Report of the Executive Committee.

Meetings of this Committee were held Nov. 14 and March 19.

At the first meeting consideration was given to the Magazines on account of their not being self-supporting. The result of the discussion and of a reference of the subject to the Magazine Sub-Committee was the adoption of the following resolution: —

Resolved, that in the opinion of this Committee the publication of the *New-Jerusalem Magazine* and of the *Children's Magazine* should not be discontinued even under the present, pecuniary deficit, but that greater efforts should be made by the Editor, the Advisory Committee, and the Committee on Publication to improve their character and increase their circulation.

A desire was expressed that the annual meeting of the Union might be held on some other day, in order that the Association might have the uninterrupted use of Fast Day. This subject was referred to a Sub-Committee with the result that it was decided to recommend no change at present, but carefully to observe the course of the present session, with a view to determining if such a change is necessary or advisable.

The Association referred to this Committee a communication from the Boston Society in regard to the meeting of the General Convention. The date to be fixed was considered and the decision was left with a Sub-Committee to act in coöperation with the officers of the Convention. The date so fixed, namely, May 19, has been published.

At its second meeting the Executive Committee provided for the reception and entertainment of persons attending Convention by appointing a Committee for the purpose, and, at the same time, the use of the Church tendered by the Boston Society was gratefully accepted. It is understood that the friends in Boston propose to perform the whole duty of providing and serving the noon collations.

The members of the Missionary Board on the part of the Association have been reëlected. They are the General Pastor, *Ex officio*, Rev. Messrs. J. Worcester, W. H. Hinkley, and T. F. Wright, and Mr. W. J. Cutler.

Submitted for the Committee.

Joseph Pettee, *Chairman.*

T. F. Wright, *Secretary.*

Report of the Committee of Ministers.

The monthly meeting of ministers has been kept up, and is well attended.

The new plan of having a Bible study read at the beginning of each meeting has been very successful, not only in making the meetings more interesting and profitable, but in benefiting the Magazine in the place in which it has been weakest. Some of these studies are not completed at one time and will be extended over several months. Thus Mr. Hinkley has presented two studies on the book of Daniel, and will continue the series. Mr. Richard Ward has had one on the book of Joel, and will have another. The eighteenth Psalm and the one hundred and nineteenth Psalm have also been taken up.

Other assignments are made for each meeting from the list of subjects, and the following have been considered, with or without essays, as occasion required: The use of our churches by other congregations, and the kindred subject of union meetings; the correspondence of generation and regeneration; the observance of Jan. 29; the preservation of the office of General Pastor; use of the term "society"; closer relations with our brethren abroad; wine suitable for use in the Holy Supper; the proposed grade of ministers with powers locally limited; and the Divine love of serving men exhibited by our Lord and recorded in the closing chapters of John.

Respectfully submitted,

Joseph Pettee, *Chairman.*

T. F. Wright, *Secretary.*

Report of the President of the Massachusetts New-Church Union.

The financial affairs of the Union, as indicated by the report of the Treasurer, which is herewith submitted, present an aspect that is to its officers unexpectedly favorable. During the first eleven months of the present year, the amount of the contributions for the missionary work of the Association was so small, that the Missionary Board felt much hampered by our inability to assure them a sufficient pecuniary support for all the work which seemed desirable to attempt. During the last month, however, as the result of an especial effort, nearly as much was received from Soci-

eties and individuals as during the other eleven months ; so that upon closing our yearly account we are able to report collections, which while not equal in amount to all that was raised for the purpose, during the previous year, would have been sufficient, had it been received in season, for all the needs of the Board.

Those whose duty it is to collect these subscriptions in the different Societies, constantly report to us the difficulty which they meet in making the purpose of these subscriptions, collected by the Union for promoting missionary uses, definitely understood.

The expenditure for such work during the past year, including the salaries and expenses of Mr. Pettee and Mr. Stearns, amounted to about $2,900. The amounts received from all contributions and payments for these purposes was about $2,650 ; the balance paid by the Union from other resources being about $250.

As these uses are direct and tangible, showing their results in our very midst, as may be seen from the detailed reports of the Missionary Board, they should receive their active support and encouragement from the present members of this Association ; no means of expressing such an interest being so potent, as the paying of money for their maintenance.

It is true that the Treasurer's report also shows that the Union has received an increased income from its own business and the funds in its charge during the past year. This result, however, could not be determined until the making up of our annual account, and was not therefore available for any extension of our work during that year. It is now seen, however, that our receipts from interest on invested funds are about $400 more than were shown in the last annual account, and that our whole income exceeds that of last year by about $844.

The expenditure was also somewhat less, in spite of the fact that two annual assessments of the General Convention amounting to $160, and increased payments for the Missionary work to the amount of $250, are to be found in the present account. Other general expenses of the business remain about as heretofore, with the exception that the profit upon the work of the printing-office has been sufficient to reduce the loss on the Magazines to $171.72, against a loss of $708.46 shown in the account of the previous year.

A general summary of the report of the Treasurer shows the following result : —

RECEIPTS.

From Contributions	$2,099.88
For services of Ministers	555.74
From Rents	3,458.99
From Interest	635.55
For use of Rooms	335.00
	$7,085.16

EXPENDITURES.

Salary and expenses of Mr. Pettee	$1,396.77
Salary and expenses of Mr. Stearns	1,065.70
Other payments by order of the Missionary Board	162.52
Salaries and expenses at the Rooms	2,719.47
Printing, Binding, Insurance, etc.	249.58
Assessments to General Convention, 1886–1887	160.35
Loss on the New-Jerusalem Magazine	105.64
Loss on the Children's Magazine	66.08
	$5,926.11
Unexpended income	$1,159.05

The house at Newtonville, held as a legacy from the estate of Nancy Hills at $3,000, was sold for the sum of $6,000, less taxes and expenses previously paid, thus increasing our funded estate to the amount of $2,736.86.

The total amount of the funds now held by us of which income is applicable to our own uses is $73,967.21 ; value of books, furniture, and printing-office equipment, $6,814.90 ; funds held as especial trusts, $35,000 ; total property in our hands, $115,782.11.

The other general uses of the Union remain without essential change.

The Rooms on Tremont Street have been to some extent renovated and refurnished at small expense, and have been occupied by 226 meetings of committees and classes, with the usual number of visitors.

The Circulating Library has been used by 584 persons, 97 of whom were new visitors ; 942 volumes have been taken, of which number 184 were works of Swedenborg ; 14 volumes have been added to this and 43 to the Reference Library.

The amount of book sales for the year was $2,702.47.

The plates of the two works of the late Abiel Silver, *The Holy Word in its Own Defence* and *Symbolic Character of the Sacred*

Scriptures, have been purchased of his family and will hereafter be published by the Union. The remainder of the cheap edition of the *Divine Providence*, published by the Swedenborg Lecture Bureau, 1,800 copies, has also been purchased by us.

The Swedenborg Calendar, published for three or four years by the Union, has failed to find a market the present year and will probably be discontinued. In its place we propose to present an almanac, prepared by Prof. T. W. Harris, which we believe will be far more useful and attractive.

With regard to the two Magazines, we regret to say that in spite of increased effort to improve in quality, and to commend them to new subscribers, no encouraging result has been attained.

The *New-Jerusalem Magazine* has 637 subscribers, of which number 104 are on the exchange and free lists, and 533 pay for them; the number of paying subscribers, last year being 531.

The *Children's Magazine* has 627 subscribers, of which number 73 are on the exchange and free lists, and 554 pay; the number of these last year being 627.

At a meeting of the Executive Committee of the Association, held last fall, the condition of the Magazines was considered, and the subject of continuance of publication at a pecuniary loss was referred to a sub-committee. Their report, which was adopted, recommended that the publication be continued, with an especial effort to adapt the contents of the *New-Jerusalem Magazine* to some extent to the more general interest of the community. This plan has been carried out, to a somewhat more full extent than formerly, in the volume for 1888.

The printing-office has received so much work from various sources in the Church as to make it necessary to extend its accommodations and increase its equipment. The list of work done, during the year, is too long for this report, but includes the making of several books, the Journals of the Convention and the Sunday-School Associations, Manual and other work for societies, and an indefinite amount of smaller orders. We have made a contract with the Trustees of the Rotch Fund to prepare the plates for its new edition of the "Arcana," which will afford a steady supply of useful work for several years.

The excellent quality of all the work performed at the Rooms by the salaried *employés* of the Union deserves, as it doubtless receives at the hands of those who are directly familiar with it, com-

mendation for the faithfulness and uniform courtesy with which it is executed. Few who visit the Rooms, realize the large amount of clerical work which the business uses of the Union entail upon these persons, or the constant strain upon the mental and physical faculties which results from the frequent interruptions by the steady concourse of visitors.

Dr. E. A. Whiston, our agent, Miss Lizzie Wyeth and Mr. F. W. Tufts, his assistants, are entitled to this public expression of the thanks of the Committee for the patience and efficiency with which their work is performed. The superior work done in our printing-office, also calls for mention of the name of Mr. W. B. Libby, its superintendent, to whom, with his efficient corps of compositors, the success of the enterprise is largely due.

The amendment to the By-Laws, creating the office of Vice-President, which was proposed by Rev. James Reed at the last annual meeting, and referred to the Standing Committee, has been considered by them and approved, and will be submitted to the Union in a separate report by the Secretary.

F. A. Dewson, *President.*

Report of the Board for the Care of Homeless and Destitute Children.

One girl twelve years of age has come under the care of the Board. Her name is Olive N. Smith. She is the niece of Mr. and Mrs. Holmes, of Lawrence. She has a mother living, but unable to support her. Her uncle and aunt had been caring for her, but felt unable to do so longer, and brought the case to the attention of the Board. The mother was not ready to give her child up, but signed a release of her to the care of the Board for one year. She came under their charge Oct. 22, and, after unexpected delays in finding a home for her, was placed in the home of Mrs. Perry, widow of the Rev. J. P. Perry, at New Ipswich, N. H., Dec. 22. She continues in the care of Mrs. Perry, and is being wisely guided and trained, as well as boarded, by her. The locality is healthful. The home possesses an atmosphere of obedience and love, and surrounding influences are of the right nature. The benefits are twofold: the child will receive into her life much that will aid her in womanhood; Mrs. Perry by the compensation received is as much aided in the support of herself and family. The Board deem the arrangement very satisfactory and trust that, so appearing to the members of the Association, the necessary means will be contributed for continuing the good work begun.

There has been received: —

By Subscriptions		$49.70
Collection of Bridgewater Sunday school		15.00
Recovery from Express Company for loss of bundle of clothing		20.00
		$84.70

There has been paid out: —

For Board	$50.50	
Clothing	13.54	
Travelling expenses	8.70	
		$72.74
Balance in hand, April 2		$11.96

The ladies of the Sewing Circle of the Boston Society have made and contributed clothing.

It is estimated that there will be needed to continue this care until the next meeting of the Association about $125. The Board would suggest that the Association recommend to the several Sab-

bath schools the taking up of a collection as a suitable way of obtaining this needed sum.

For the Board,

BENJAMIN PETTEE, *Chairman.*

HORACE W. WRIGHT, *Secretary.*

REPORT OF THE COMMITTEE TO COLLECT FUNDS FOR PHOTO-LITHOGRAPHING SWEDENBORG'S MANUSCRIPTS.

AT the last meeting of this Association a committee was appointed to assist in the work of collecting Funds for the Publication of the Manuscripts of Swedenborg which have not as yet been reproduced.

The Chairman sent circulars to every member of this committee, which represented every one of our societies. From seven only has any response been received, the sums collected amounting to $41. In addition to this, the society in Bridgewater has subscribed $150 for a full set of the works when completed, and we have also received an individual subscription to the same effect.

As the Convention has expressed much interest in this work, and its desire to raise $10,000, estimated to be about one-half of the whole cost, in which also our brethren in England are expected to bear their share, and as the Convention meets in the month of May in this place, it would seem desirable that a more active effort be made to raise our portion of this sum, that the Convention may be able to judge as to the practicability of beginning the work.

F. A. DEWSON, *Chairman.*

STATISTICS FOR THE YEAR ENDING APRIL 5, 1888.

Name of Society.	Pastor, Minister, or Leader.	No. of Members.	Average attendance at Holy Supper.	Average attendance at Public Worship.	Baptisms.	Confirmations.	Added to Membership.	Deaths and Removals.	S. S. Teachers.	S. S. Scholars.
Abington	J. E. Werren, Pastor	74	27	....	....	....	2	3	5	38
Boston	James Reed, Pastor	624	265	284	27	14	16	24	27	240
Boston Highlands	Julian K. Smyth, Pastor	160	111	250	10	22	10	1	23	188
Bridgewater	Theodore F. Wright, Pastor	131	77	175	11	8	10	2	10	150
Brockton	H. E. Goddard, Pastor	89	65	170	2	2	2	2	13	160
Brookline	Willard H. Hinkley, Pastor	60	....	....	2	7	9	....	6	43
Dorchester	....	26	30	35	11	9	2	....	7	30
East Bridgewater	T. O. Paine, Pastor	53	40	70	7	4	4	1	7	50
Fall River	John Westall, Pastor; George S. Wheeler, Minister	41	21	55	12	3	4	....	7	71
Lancaster	Richard Ward, Pastor	40	26	30	....	....	....	....	2	15
Manchester	Carl Roth, Leader	32	30	30	1	1	3	....	7	35
Mansfield	G. F. Stearns, Minister	27	15	33	4	....	1	....	3	28
Newtonville	John Worcester, Pastor	70	69	100	7	4	5	3	10	55
Pawtucket	Warren Goddard, Jr., Minister	26	11	15	1	....	....	1	....	....
Providence	Warren Goddard, Jr., Pastor	109	41	80	9	2	6	3	8	91
Salem	....	30	20	35	....	....	....	2	2	20
Springfield	....	17	18	35	....	....	....	....	....	....
Waltham	Benjamin Worcester, Leader	39	51	85	2	7	1	....	6	50
Yarmouth	G. I. Ward, Minister	35	19	....	1	2	4	1	4	....

Total number of members, 1,683.

TREASURER'S

DR. A. M. KNIGHT, TREASURER, *in account with*

1887.			
April 7.	To Collection at Association Meeting	$117.29	
Oct. 6.	" " "	72.00	
			$189.29
	Amount rec'd from Boston Society	300.00	
	" " Ladies' Reading Class . .	20.00	
	" " Harvard Biblical Club . .	15.00	
			335.00
	Contributions received: —		
	Boston	1,057.28	
	Brookline	25.00	
	Abington	23.40	
	Yarmouth	11.31	
	Bridgewater	102.00	
	Newtonville	350.50	
	Boston Highlands	100.00	
	Brockton	103.00	
	Providence, R. I.	18.00	
	Manchester, N. H.	25.00	
	Waltham	25.00	
	Sundries	70.10	
			1,910.59
	Amount received for ministerial services of Mr. Pettee and Mr. Stearns: —		
	Franklin	18.88	
	Waltham	20.00	
	Mansfield	200.00	
	Yarmouth	10.00	
	Fall River	83.25	
	Bridgewater	51.11	
	Connecticut Association	37.50	
	Pawtucket	37.50	
	Salem	32.00	
	Lancaster	23.00	
	Abington	20.00	
	Lynn	6.00	
	Brockton	16.50	
			555.74
	Rents, Jenkins Building	4,446.12	
	Less Taxes, Repairs, and Sundry Expenses . .	987.13	
			3,458.99
	Booksales Profits		452.37
	Balance of Interest Account		635.55
			$7,537.53

REPORT.

The Massachusetts New-Church Union. Cr.

1888.				
Feb. 29.	By Cash paid Rev. Joseph Pettee, salary	$1,200.00		
	" " " " " expenses	196.77		
				$1,396.77
	" " E. A. Whiston, salary	1,600.00		
	" " Miss Lizzie Wyeth, salary	550.00		
	" " Francis W. Tufts, salary	224.00		
				2,374.00
	Cost of April Journal of Association	70.34		
	Cost of October Journal of Association	25.10		
				95.44
	Assessment of General Convention 1886–7	78.55		
	" " " 1887–8	81.80		
				160.35
	Insurance on furniture and libraries	36.00		
	Binding Library Books	36.04		
	Fuel	49.26		
	Gas	47.13		
	Printing circulars, notices, etc.	31.75		
	Stationery, blank books, etc.	101.18		
	Furniture and repairs	100.62		
	Printing "Our Church Uses," 2 nos.	40.35		
	Bibles given at ordinations	10.00		
	Rent of Safe, Boston Safe Deposit and Trust Co.	10.00		
	Boston Daily Advertiser	12.00		
	Sundry expenses at rooms	25.28		
				499.61
	Cash paid by order of Missionary Board			1,228.22
	Deficit on *N. J. Magazine* charged off			105.64
	Deficit on *Children's Magazine* charged off			66.08
	Balance, net gain on stock account			1,611.42
				$7,537.53

Dr. NEW-JERUSALEM MAGAZINE.

1888.			
Feb.	29.	To Cost of Printing and Mailing, and Editorial Expenses .	$1,070.91
			$1,070.91

Dr. CHILDREN'S NEW-CHURGH MAGAZINE.

1888.			
Feb.	29.	To Cost of Printing and Mailing, and Editorial Expenses .	$683.67
			$683.67

Dr. LIBRARY FUND.

1888.			
Feb.	29.	To Cash for Books	$68.82
		Balance	576.21
			$645.03

Dr. SCITUATE SUNDAY-SCHOOL FUND.

1887.			
July	14.	To Cash paid for Services at Scituate	$20.00
1888.			
Feb.	29.	Balance	1,276.18
			$1,296.18

Dr. SEARLE FUND FOR AGED MINISTERS.

1888.			
Feb.	29.	To Balance	$2,818.32
			$2,818.32

NEW-JERUSALEM MAGAZINE. Cr.

1888.		
Feb. 29.	By Cash for Subscriptions and Bound Volumes	$965.27
	Deficit charged to Profit and Loss	105.64
		$1,070.91

CHILDREN'S NEW-CHURCH MAGAZINE. Cr.

1888.		
Feb. 29.	By Cash for Subscriptions and Bound Volumes	$617.59
	Deficit charged to Profit and Loss	66.08
		$683.67

LIBRARY FUND. Cr.

1887.		
Mch. 1.	By Balance	$607.81
" 26.	Cash for Book lost	.75
1888.		
Feb. 29.	Interest	36.47
		$645.03
1888.		
Mch. 1.	By Balance	$576.21

SCITUATE SUNDAY-SCHOOL FUND. Cr.

1887.		
Mch. 1.	By Balance	$1,236.18
1888.		
Feb. 29.	Interest	60.00
		$1,296.18
1888.		
Mch. 1.	By Balance	$1,276.18

SEARLE FUND FOR AGED MINISTERS. Cr.

1887.		
Mch. 1.	By Balance	$2,658.79
1888.		
Feb. 29.	Interest	159.53
		$2,818.32
1888.		
Mch. 1.	By Balance	$2,818.32

Dr. CLARK FUND FOR POOR AND NEEDY MINISTERS.

1888.			
Feb.	29.	To amount transferred to Income of Ministers' Funds . .	$439.52
		Balance	10,000.00
			$10,439.52

Dr. NANCY HILLS FUND.

1887.			
Oct.	3.	To Cash paid Massachusetts Title Insurance Company . .	$3.00
		Balance	5,736.86
			$5,739.86

Dr. SUNDRY FUNDS.

1888.			
Feb.	29.	To Nancy Hills Fund (stated above in a separate account),	$3,000.00
		Balance	88,559.64
			$91,559.64

CLARK FUND FOR POOR AND NEEDY MINISTERS. Cr.

1887.			
Mch.	1.	By Balance	$10,173.75
1888.			
Feb.	29.	Interest	265.77
			$10,439.52
1888.			
Mch.	1.	By Balance	$10,000.00

NANCY HILLS FUND. Cr.

1887.			
Mch.	1.	By Balance	$3,000.00
June	30.	Cash from H. B. Hackett	2,735.36
		Return Insurance Premium	4.50
			$5,739.86
1888.			
Mch.	1.	By Balance	$5,736.86

SUNDRY FUNDS. Cr.

1887.			
Mch.	1.	By Balance	$91,559.64
			$91,559.64
1888.			
Mch.	1.	By Jenkins Fund	$30,385.88
		Scituate Fund	5,000.00
		Charles Emerson Fund	200.00
		Sarah Searle Fund	742.44
		Moses Day Fund	500.00
		Richard Perkins Fund	10,000.00
		Thomas Fund	5,081.32
		Theological School Clark Fund	10,000.00
		Brockton Society Clark Fund	15,000.00
		Lyman Clark Fund	10,000.00
		G. K. England Fund	400.00
		J. G. Webster Fund	1,250.00
			$88,559.64

Dr. STOCK ACCOUNT.

1888.		
Feb. 29.	To Balance	$6,814.90
		$6,814.90

Dr. CASH ACCOUNT. Cr.

FOR THE YEAR ENDING FEBRUARY 29, 1888.

March 1, 1887.		March 1, 1887.	
To Balance on hand . . .	$3,259.38	By Children's Magazine . .	$683.67
Children's Magazine . .	617.59	N. J. Magazine	1,070.91
N. J. Magazine	965.27	Booksales	2,800.09
Booksales	2,765.55	Expense Account . . .	4,526.17
Rent account	4,446.12	Rent Account	987.13
Library Fund	.75	Library Fund	68.82
Interest account	1,007.22	Interest Account . . .	371.67
Printing Office	5,241.42	Printing Office	5,387.47
Contributions	2,099.88	Printing Office Equipment	868.40
Searle Fund, Aged Min .	159.53	Missionary Board . . .	1,228.22
Income Account (use of rooms)	335.00	Brockton Society Clark Fund, Income Account,	773.67
Scituate S. S. Fund . .	60.00	Theo. School Clark Fund, Income Account . . .	565.77
Clark Fund for Min., Income Account	265.77	Missionary Fund . . .	336.19
Theo. School Clark Fund, Income Account . . .	565.77	Notes Receivable . . .	35,000.00
Brockton Society Clark Fund, Income Account,	773.67	Scituate S. S. Fund . .	20.00
Missionary Fund . . .	108.45	Nancy Hills Fund . . .	3.00
Ministerial Services . .	555.74	Income Ministers' Funds,	100.00
Newtonville Estate . .	264.64	Stereotype Plates . . .	425.00
Nancy Hills Fund . . .	2,739.86	Balance, Feb. 29, 1888 .	815.43
Notes Receivable . . .	29,500.00		
Income Ministers' Funds,	300.00		
	$56,031.61		$56,031.61

STOCK ACCOUNT. CR.

1887.		
Mch. 1.	By Balance	$5,203.48
1888.		
Feb. 29.	Profit and Loss	1,611.42
		$6,814.90
1888.		
Mch. 1.	By Reference Library	$1,850.00
	Circulating Library	500.00
	Furniture and Fixtures	800.00
	Balance of Accounts due	1,110.47
	Cash	815.43
	Part of Stock of Books	1,739.00
		$6,814.90

DR. TRIAL BALANCE. CR.

Feb. 29, 1888.		Feb. 29, 1888.	
Mass. N. C. Union Building,	$50,000.00	Jenkins Fund	$30,385.88
Mortgage Notes Receivable,	5,600.00	Scituate S. S. Fund	1,276.18
Reference Library	1,850.00	Library Fund	576.21
Circulating Library	500.00	Thomas Fund	5,081.32
Furniture and Fixtures	800.00	Scituate Fund	5,000.00
Printing Office Equipment,	2,395.33	Charles Emerson Fund	200.00
Notes Receivable	49,300.00	Sarah Searle Fund	742.44
Stereotype Plates	425.00	Searle Fund for Aged Min.	2,818.32
Books on Sale	2,985.88	Nancy Hills Fund	5,736.86
Balance of Accounts due	1,110,47	Moses Day Fund	500.00
Cash	815.43	Richard Perkins Fund	10,000.00
		Clark Fund for Ministers	10,000.00
		Theol. School Clark Fund	10,000.00
		Brockton Soc. Clark Fund,	15,000.00
		Lyman Clark Fund	10,000.00
		G. K. England Fund	400.00
		J. G. Webster Fund	1,250.00
		Stock Account	6,814.90
	$115,782.11		$115,782.11

ALBERT M. KNIGHT, *Treasurer.*

Examined and approved.

WM. J. CUTLER,
G. T. HAWLEY,
R. M. PULSIFER. } *Committee on Accounts.*

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

1. This Association shall be called The Massachusetts Association of the New-Jerusalem Church.

2. The Societies composing it are the Boston, Bridgewater, Abington, East Bridgewater, and North Bridgewater Societies, and any other Societies of the New-Jerusalem Church admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers, and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the General Pastor, the Pastors and Ministers of the Associated Societies, and any other Ministers recognized as such by the General Convention of the New Jerusalem in the United States of America, who reside within the limits of the Association. Acting under the provisions of the Constitution of the General Convention, the Association directs that a candidate who is ordained into the ministry with its sanction, shall be authorized to lead in public worship, to preach the Word according to the heavenly doctrines, to administer the Sacraments of Baptism and the Holy Supper and the rite of Confirmation, and to consecrate marriages.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number, fifty additional members shall be required to confer an additional Delegate.

6. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The Officers of the Association shall be a General Pastor and a Secretary, together with a Committee of Ministers, an Executive Committee, a Missionary Board, and a Committee on Religious Education.

8. The General Pastor shall hold his office by a tenure similar

to that of the Pastor of a Society. He shall have a general supervision over the affairs of the Association, shall preside at meetings of the Association, and shall have authority to call special meetings thereof, to alter the time and place of holding meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.

9. The duties of the Secretary shall be those usually pertaining to that office.

10. The Committee of Ministers shall consist of all the Ministers of the Association.

11. The Executive Committee shall consist of the General Pastor and the Secretary, and of twelve Ministers and twelve Laymen to be elected annually. It shall act, in conjunction with the General Pastor, on all matters relating to the ordination of Ministers, the authorization of preachers when the General Pastor has not sole jurisdiction under the rules of the Convention, and on the application of Societies for institution and for their admission into the Association. This Committee shall act with the authority of the Association, and have a general superintendence of its affairs, in the interim of its meetings. It shall prepare business for the action of the Association, and shall hold meetings by previous appointment, or at the call of the General Pastor, or at the call of any five members of the Committee. Seven members shall constitute a quorum.

12. The General Pastor, and four other persons, to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on Religious Education shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon subjects connected with religious education.

BY-LAWS.

1. This Association shall meet semi-annually in April and October.

2. The Order of Proceedings at meetings of the Association shall be:—

1. Divine Worship.
2. Collection for the Massachusetts New-Church Union.
3. Calling the Roll.
4. Reports of Societies (in April).
5. Election of Officers (in October).
6. Report of General Pastor.
7. Report of Missionary Board.
8. Report of Executive Committee.
9. Report of Massachusetts New-Church Union.
10. Report of Committee of Ministers.
11. Report of Committee on Religious Education.
12. Reports of Special Committees.
13. Unfinished Business.
14. New Business.

3. All Reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

4. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

5. At the close of each meeting, the Journal of its proceedings shall be read.

6. The Journal of each meeting, together with such Reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

7. Each Society shall report to the April meeting of the Association, its statistics for the year, together with such other information as ought to be laid before the Association.

8. The Executive Committee shall elect the delegates to represent this Association in the General Convention, and the delegates thus selected shall be authorized to fill any vacancies which may exist in their number.

9. The Committee of Ministers shall annually revise the list of ministers, and report the same to the Association.

10. When the application of a Society for admission into this Association is granted, if delegates from the Society be present, they shall be received by the Presiding Officer in a manner similar to that in which he would receive members into a Society.

11. In case any question arises as to the respective duties or jurisdiction of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final, until annulled or modified by the Association or the Union.

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Bridgewater	May 29, 1833.
Abington	Feb. 25, 1835.
East Bridgewater	Aug. 2, 1838.
Brockton	Sept. 12, 1838.
Providence, R. I.	Oct. 15, 1839.
Yarmouth	Sept. 20, 1843.
Pawtucket, R. I.	Apr. 4, 1844.
Lowell	Sept. 17, 1844.
Mansfield	Nov. 19, 1846.
Springfield	Mch. 27, 1853.
Fall River	Nov. 12, 1854.
Brookline	Apr. 29, 1857.
Contoocook	May 24, 1857.
Taunton	Aug. 26, 1860.
Salem	Jan. 25, 1863.
Newton	Apr. 11, 1869.
Waltham	July 4, 1869.
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